

THE CHINESE RECORDER

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THE SEARCH FOR A NEW CHRISTIAN PROGRAM IN CHINA

EDITORIAL

CONFERENCE AT SHANGHAI, JANUARY 5-7, 1926

The Executive Committee of the National Christian Council recently invited about thirty Christian workers to meet with them and Dr. John R. Mott, Mrs. Mott and Mr. F. S. Brockman to discuss the problems that Christians in China think might be considered in an International Christian Conference which will probably meet as the successor to the Edinburgh Conference (1910) in Jerusalem in 1927. It was decided to join in such a conference and that China should have a minimum of fifteen representatives there. While the Conference met under the auspices of the N. C. C. it was in no sense official. Dr. David Z. T. Yui was the chairman. 64 Christian workers were present, equally divided between Chinese and foreigners. While about 47% were resident in Shanghai, some came from cities as far away as Moukden, Canton and Changsha. 24 mission organizations were represented. The delegates were engaged in all types of work; about 18% being educationists. About 40% of those present were executives of Christian organizations, largely national. The Conference was an attempt to find a new Christian program. The outstanding question was whether or not the spiritual life of the Christian Movement in China is sufficiently potent to meet the rising tides of nationalism and mental awakening apparent in China and all over the world. The problems

facing Christians in China were never more acute and the need for vital religion never greater.

PUTTING THE SPIRIT FIRST

There was some discussion as to the relation of the spiritual life and Christian activities. It was felt that spiritual power must find expression through activities, though there is a real danger that the management of material equipment may dampen spiritual ardor. Direct "fellowship with the Master is sometimes hurried if not crowded out." Furthermore personal contacts are lessened or weakened through submergence in mechanical routine. To offset this danger Chinese and Christian workers must find time for unhurried Bible study and prayer, participate in retreats providing for fellowship in spiritual things, and give spiritual themes a larger place in daily contacts. While not urging any decrease in material equipment or belittling Christian activities, great or small, the Conference pointed out the need of increased emphasis on the development of spiritual potency. For it was generally acknowledged that spiritual potency is not the characteristic of the Christian Movement in China uppermost in the minds of the Chinese. The chief task, therefore, before the Church in China is to make its activities more spiritual and its spirit more Christlike.

RELEASING CHINA'S SOUL THROUGH CHRISTIAN LIVING

The Conference found a new definition for the over used word "indigenous." The keynote of this discovery is given by Mr. Francis Wei on page 118. The findings on the "Indigenous Church" pointed out that, "Christianity cannot be regarded as indigenous to any country or race, except that where the Incarnation took place." The danger is that mere surface control of the Church in China by Chinese may be taken for true indigenusness. "It may be something mainly adventitious and idiosyncratic, something not so much revealing Chinese nature (天性) as its present temperament (氣質)." Care must, therefore, be taken not to make indigenusness an end in itself. By allowing the soul of China to express itself through Christianity "the excessive pressure of foreign theology and administrative control" when removed, "will result in a greater (Chinese) initiative of thought and activity under the stimulating power of the Holy Spirit." To achieve this definite attention must be given to securing full freedom for Chinese self-expression, a sympathetic relating of the Christian message and task to "the mentality and general outlook of all classes" and the setting up of an atmosphere in public and private worship "more conducive to instinctive and real fellowship with God." To make the Church live in China means, therefore, that Chinese Christian initiative must have an entirely free course, and that ultimate responsibility and spiritual and

formal authority in the Chinese church belongs to the Chinese alone. It means also the incorporation into "the Church's thought and practice of such Chinese ideals and customs that may be so Christianized as to become vehicles for a fuller growth and expression of Chinese Christian life."

THE WRITTEN EVANGEL

Christian literature is an important type of self-expression. China is being flooded by all kinds of new literature. Much of it is critical of Christianity. There is a tremendous demand for literature specifically prepared to meet this situation. Christians and non-Christians are eagerly devouring anything produced. The older literature societies are doing commendable work but are unable to cope with the situation. The literature being produced is not being even adequately distributed. The possibilities of Christian literature have only been scraped on the surface. Christian leaders are in dire need of literature to help them meet the present attacks upon Christianity. Only dribbles of money are so far coming from the West for literature. Yet the opportunity is unparalleled in any country in the world. A Christian book for every Chinese is a legitimate challenge. Meeting the need for literature is much more important than multiplying missionaries. The Conference felt, therefore, that Christian literature must be given a "place of major importance, calling for a large use of men and money comparable to that devoted to medicine and education." That is a new goal! An encouraging move towards Chinese self-expression is seen in the "National Christian Literature Association," a purely Chinese organization, which came into being as the result of two retreats of Chinese writers held under the auspices of the now defunct National Christian Literature Council. This Chinese self-expression through literature needs to be pushed forward. The conference felt, therefore, that the future and additional development of Christian literature could "best be accomplished through one or more groups of Chinese Christians who have the confidence of the Chinese Church." As an immediate step it was proposed that a survey of literature should be arranged for as high in quality as the survey of education by the China Educational Commission in 1922.

THE FUTURE OF THE MISSIONARY

The chief interest of the findings on "Mission Policy" is what it intimates as to the future of the missionary in China. The missionary body is still growing numerically. The original sending impulse is still operating. And yet during the last five or more years we have heard frequent reference to the wisdom of reducing the number of missionaries and have sometimes been asked how we think this could

be done. We have no answer. This Conference, however, suggested to the National Christian Council to take steps to study the need for missionaries in China. This is important. For a steadily rising number of missionaries tends to continue the emphasis upon the foreignization of Christian work in China. With the best of motives it takes considerable time for foreign missionaries to become "indigenous." Many never do. The "period of (the mission's) earlier large responsibility is closing. The time schedule for the disappearance of its authority will vary by areas and ecclesiastical organizations." The missionary "should be pre-eminently a man of humble, loving, accommodating spirit." How far that is from a quite prominent Western ideal that the worthwhile man or woman is the "*one who can put things over*"! The decision as to the number of missionaries, who "still have a large place in China," is left to the Chinese Church. The central task and aim of Christian work in China is now to support the program of the Chinese Church. The future relations of Eastern and Western Churches is presaged in this finding:—"The Conference would recommend to the Churches and Mission Boards that they provide for the *mutual sharing* of our best spiritual leadership, so that Chinese leaders may carry to those lands the spiritual contributions of the Church in China, and that Western leaders may bring similar gifts to China." That is another new ideal!

CHRISTIANIZING THE TREATY SITUATION

The shortest finding of the Conference is that on "The Christian Church and China's Treaties." Its brevity does not, however, lessen its significance. It is historic. The Chinese were a unit all through the discussion. Some Chinese expressed doubt as to the propriety of Christians seeking "safeguards" for Christianity. They were willing to be Christians and to worship God, no matter what the conditions in China. They wanted no protection. They felt that these "protective" measures had stunted the growth of the Chinese church. They had caught the adventurous enthusiasm of those Christians who in days past have gone forth fearing nothing and daring all to live like Christ. The finding is as follows:

"Extraterritoriality and the toleration clauses are in many important ways now prejudicial to the progress of the Christian Movement in China. The delegates to the Conference are unanimous in their conviction that both should be removed.

In dealing with questions of this nature, Christian bodies should seek further to ascertain the mind of the Christian community throughout the whole country and to interpret it faithfully to the Christian world. Above all, they should spare no effort to strengthen the hands of Chinese Christians, whose spirit of sacrificial devotion is so unmistakably manifest.

The changes proposed are of such consequence that there must be thorough inquiry and consultation, together with continued intercession, as to ways of meeting their implications."

GOVERNMENT AND CHRISTIAN EDUCATION

The urgent need of joint study by Chinese and missionaries in order to arrange for the rapid devolution in educational control expected in the near future was pointed out. But the chief interest of the Conference was in the recent regulations issued by the Chinese Government for the control of private schools.¹ It was felt that these regulations, do not permit the same freedom to private schools as is enjoyed in other countries. The last clause of regulation six will cause the greatest difficulty for Christian schools. "It (the curriculum) should not include religious courses among the required subjects." The Conference registered no decision as to what should be done in regard to this regulation. It creates a dilemma. Not to accept it may in many cases cause trouble with Chinese patrons. To accept it may make uneasy many Western supporters of Christian schools in China. Three courses of action were suggested as possible. (1) To make all courses in religion elective. This is being done in many schools. (2) To decline to register. This might make government authorities question the sincerity of the desire to register. (3) To accept, in general, the regulations and make efforts to have them modified. There is no consensus of opinion among Christian educators on this problem. It was, however, pointed out that there is unanimity of conviction that "the use of religion as a dynamic force in education is the special contribution of Christian schools."

PRESENT CHRISTIAN OPINION ON TREATY REVISION

In connection with the opinion of the Conference as given above on the Christian and China's Treaties, it may be well to review briefly the present situation as regards Christian opinion in general on treaty revision.

On October 2-3, 1925, 86 administrators of 37 Mission Boards met *unofficially* in New York and agreed on two principles:—(1) The necessity of an early revision of existing treaties with China. (2) That distinctive privileges for missions and missionaries should not be imposed by treaty upon the Chinese Government or people. Under date of December 1, 1925, the International Missionary Council summarized the *official* actions of Boards on these principles taken during the intervening six weeks. Fifteen Boards, including some of the largest and oldest, approved them with some alterations and additions. The Federal Council of Churches and the National Council of Congregational Churches did likewise. There may be others. The twenty leading British Mis-

1. See CHINESE RECORDER, January, 1926, page 68.

sionary societies working in China took action along the same general line. (See page 142 this issue). All these actions taken at the Home Base were influenced to a considerable extent by Christians—Chinese and foreign—working and living in China. In the West, therefore, the opinion of Christians interested in working in China is quite definite on the present political crisis. In China, however, no such unanimous and representative expression of opinion has yet been made. The most representative Christian opinion so far expressed in China is that of the Conference of January 5-7, 1926, referred to above. On the negative side a number of individuals and two or three small groups, not always recognizable, have expressed themselves in the public press against the advisability of attempting to apply above principles under existing conditions. Most of the missionaries either as groups or individuals have not expressed themselves. Some believe they should not do so: such technically occupy a neutral position. To date we have heard of four mission stations taking this general position. On the other hand three mission stations, three large mission groups, and two community groups of missionaries have taken favorable action. Chinese opinion is less available. Three important Chinese groups² advocated both the removal of treaty inequalities and "protection" for Christians. We heard of one pastor's union that urged that action be retarded. There may be other Chinese groups of this opinion. We are justified, however, in saying that, where expressed, Christian group opinion in China tends to accord with that taken at the Home Base. "But," we might ask, "why has it been easier for Christian opinion on this subject to find itself in the West than in China?" Perhaps one explanation is found in the knowledge of mission administrators at home of what actually happened in Turkey under somewhat similar circumstances. A quotation from a recent letter from a secretary of an old and prominent Board having work in Turkey indicates this:—"Turkey by one act removed all extraterritorial privileges from foreigners seven years ago. If any one had asked at that time which country was the more ready for such a step, China or Turkey, we here would have unanimously said China. Turkey took the step and nothing disastrous has happened. The missionaries have not been harassed or especially troubled. They are not feeling anxious. The work goes on, while Turkey is trying to reorganize her courts upon the Code Napoleon."

CLUES TO ANTI-CHRISTIAN PSYCHOLOGY

Why the Anti-Christian Movement? As a movement it is gaining in influence, momentum, and organization.³ What are its real causes? First there is the normal human reaction against the outsider. The

2. See CHINESE RECORDER, January, 1926, page 7.

3. See "Anti-Christian Christmas Demonstration," this issue, page 141.

Chinese fear of the outsider's incursion into his land and culture is simply normal human psychology. Christianity is included in this general reaction. This aspect of Chinese psychology is admirably treated by Mr. John R. Muir under the caption, "Anti-Foreign Sentiment in China."⁴ The article is well worth reading. It dissolves much of the mysteriousness of the anti-Christian attitude. Now this anti-Christian criticism is world-wide. We find, therefore, our next clue in India in an editorial of the "National Christian Council Review" of that country.⁵ Reference is made to the fact "that the Christian claim for the 'superiority' of Christ is a reflection of the racial 'superiority' of the Western and (in this case) particularly the British missionary." The editor shows that this attitude of "superiority" is not an essential aspect of Christianity. But the psychological fact remains that emphasis on religious "superiority" is looked on as bound up with notions of cultural and racial "superiority." We may as well confess that some Christians have mixed up the two ideas and acted accordingly. Emphasis on superiority as such is always a weak argument. This brings us to the third clue and to a book⁶ which, while it barely mentions China, provides us with illuminating insights into such group "psychoses" as that of the Anti-Christian Movement. We bespeak for this analysis of current anti-attitudes a wide reading by missionaries. It knocks the bottom out of the notion of racial superiority. For such "superiority" is nothing but an accident, (page 144). Its treatment of "oppression" complexes and their relation to religion is for religious workers most significant. All peoples who are oppressed or threatened therewith find a compensatory activity and take the religion of their oppressors as a symbol of their oppression. The Jews had a religion different from that of their conquerors; hence they made it the symbol of their national life. But the Irish turned to Catholicism as against Protestantism because the latter was the religion of their oppressors. The Irish were anti-Protestant because they were anti-English. Furthermore the Irish found in Catholicism their compensatory self-expression. The Czechs, on the other hand, became anti-Catholic and anti-religious because they were oppressed by Catholic Austria. Free thinking became their compensation. The Poles, being oppressed by Prussia which was Protestant and Russia which was Greek Orthodox, turned from being lukewarm Catholics into ardent ones. The religion of those looked on as oppressors always meets with opposition. The Chinese Anti-Christian Movement is an expression of opposition to the religion of those looked on as oppressors. The result is that, to quote Mr. H. C. Ling, a student in Harvard preparing to take up the duties of evangelistic secretary in con-

4. The Peking Leader, January 5, 1926.

5. November, 1925, page 480.

6. Races, Nations and Classes, Herbert Adolphus Miller, J. B. Lippincott Company, G. \$2.00.

nection with Baptist (Northern) work, "Christianity instead of becoming the 'satisfier' becomes the 'annoyer' if it remains foreign to China."

THE CHRISTIAN RENAISSANCE

What are the outstanding trends in the China Christian Movement to-day? That query has been put to a number of our friends. On the basis of their answers and our own experience we seem to be justified in saying that only two general trends are in evidence. (1) The Anti-Narcotic Campaign has a definite program. Support for it is, however, far from being as strong as is desirable. (2) Leadership is passing from the missionary to the Chinese Christian. In consequence the missionaries tend to look to Chinese leadership for the program of Christian work. But Chinese Christian leadership has not as yet been able to formulate a program. This leads us to what is really an outstanding characteristic of the China Christian Movement. We have never known such widespread diversity of opinion on all aspects of Christian work and the Christian message as is apparent in China to-day. Now this might be taken by some as an excuse for discouragement. But its significance is quite the opposite. It is true that this diversity of opinion also exists to some extent between the Chinese leaders as such and missionaries. But even this is no cause for pessimism. For back of this widespread diversity of opinion is an equally widespread intellectual scrutiny of existing problems. The searching thinking on all aspects of the Christian Movement in China seems to have had no parallel at any time in the history of modern missions in China. This is to some extent the result of anti-Christian probing of the Christian claim. To that extent the anti-Christians may be looked on as our friends rather than our foes. They are making us recast the presentation of Christianity to China. This recasting of Christian thought and method is also part of a world-wide movement. Christianity has never before undergone such a world-wide inspection and criticism. If Christianity thrives on attacks then the present situation of world-wide criticism is the forerunner to a world-wide Christian Renaissance. That is precisely what it means to us. This may not mean any change in *essential* Christianity. It does involve, however, a rediscovery of essential Christianity. The Christian mind in China is changing. The ground of Christian thought in China is being ploughed up for the sowing of new seeds. A Christian Renaissance has begun. Perhaps the chief virtues Christians need to cultivate under such conditions are patience with one another's viewpoint and a spirit of humility. We are starting on a new search for the human discovery of God's values and their embodiment in our daily living. We can take courage even over our disagreements. They are stepping stones to more inclusive agreements and more cooperative effort.

Missionaries and Sacrifice

ALICE H. GREGG

THAT sacrifice should be mentioned in the same breath with missionaries would be indeed to our Chinese friends a cause for astonishment. It is with equal astonishment that the missionary wakes up to the fact that in this stronghold of medievalism he is regarded as one of the self-indulgent of the earth—one of those who "lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the stall." The missionary is a product of western twentieth century civilization and has a strong prejudice in favor of comfort. He takes as necessities a warmly-built house, enough coal to heat at least a part of his house during the winter, windows with glass panes to let in light and sunshine, a daily bath (consisting of two pails of water in a zinc bathtub!), a bed with springs, and last but not least, a comfortable chair! Other things that he takes as necessities at home he relinquishes cheerfully, for is he not trying to live a "holy, self-denying life?"

But, alas and alack! He has come among a people who scorn mere physical comforts; a people who never lean back in their chairs; who sleep on springless beds; who live, the poor on mud floors, the wealthy on stone floors, and the rest on wooden floors removed only a few inches from the ground; and who, in winter, dress in padded or fur garments, and leave their houses unheated.

We have left behind us several centuries of a stable economic system. Our family finances may have substantially increased or decreased, but none of us can recall relatives or friends who have been reduced to wearing rags and begging on the street. Rains have failed in one part of our country, but food supplies have never been lacking. Dykes have burst, but relief has quickly come. Our world has been, if anything, monotonous in the regularity of its workings. To pray for our daily bread was a picturesque form of praying for all the necessities of life, and a reminder of the dim past when daily bread was not delivered at the back door.

We have come to a country where Maitreya, the Laughing Buddha, is worshipped in almost every temple and where his statue adorns almost every home. He sits, the symbol of happiness, cross-legged, laughing, the envy of the people, because his paunch is filled forever. The grossness of him shocks our sensibilities until we realize, with Juliet Bredon, that "before we condemn the utter materialism of this philosophy, we must stop and remember the millions in an overcrowded land who have only a few cents between themselves and starvation."

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

We have stepped back several centuries into history. The Bible, the Tales of King Arthur, Chaucer, Shakespeare, meet us on every side. Gorgeousness and filth, dignified ceremonial and irreverence, the wisdom of the sage and the superstitions of barbarism, the tenderness of compassion and a ruthless disregard of human life, go hand in hand.

The dictionary gives as one definition of sacrifice, "to offer to God or to a deity in worship." Most missionaries are missionaries because they have offered their lives to God in worship, and because the act of renunciation made—in ancient Biblical language—they heard the voice of the Lord saying unto them: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Being thus under an inner compulsion, they set out, objects of scorn and pity to some, an enigma to others; and to still others, beings set apart from the ordinary run of mankind, the nearest approach to heroes and saints that the matter-of-fact western world has produced.

But they are neither scorned and pitied, nor venerated as heroes and saints by the people to whom they come. Scorn them, pity them for Don Quixote's fighting windmills—they! Why, they are among the fat ones of the earth! Protected by powerful governments; buying property; putting up substantial buildings; living in the luxuriousness of such heat in winter that guests have to peel off layer after layer of fur garments!—the Chinese grow cynical in the face of these things. They have left their families—what of it? Of course people have to leave their homes and families in the struggle for rice. Many a man leaves his family in his father's house and labors for ten years in a distant province without seeing them. That is life. Saints and heroes? What saint ever spent so much time on his body—bathing it, feeding it, keeping it? Heroes? Was ever a man hero to his valet? Was ever a missionary hero to the people among whom he worked? The people at home like to think so, I know, but—!

How different the tale might have been had our ancestors come out as missionaries! Spiritually and intellectually medieval Europe was far closer to China than they could be to us, their descendants after the flesh, were they here now. They would not have come out with all the entanglements of modern civilization. No cables would have flashed messages back and forth. No inter-national banking system would have existed to assure them of monthly stipends. They would have come out in simple faith, strong in their belief in the guidance and protection of Jehovah, and their lives would have commended themselves to the people among whom they came. Brother Ass, the body, would have been put in his proper place, and the Chinese world, looking on, would have acclaimed them as living lives of holiness and self-denial, for starved bodies are plain to the sight.

Now, starved souls are not so easily detected, "for to the world, results are everything. It understands death better than sorrow, marriage better than love, and birth better than creation." And because to the world results are everything, we gain on the one hand a pity and an admiration from the Church at home for the sacrifice of certain material comforts—ice and electric fans, porcelain bathtubs and running water, automobiles and heated churches—as out of proportion as the envy we gain on the other hand by the possession of such material comforts as we have. But it is neither the lack nor the abundance of material things that constitutes our sacrifice and our danger. The sacrifice of material comforts—is that very superior to the sacrifice of bullocks and rams?

"For thou desirest not sacrifice, else would I give it thee: thou delightest not in burnt offering.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The real sacrifice is a spiritual one, and the real danger is inherent in the work we do, for missionaries have no guide and shepherd of their souls who, like the Holy One of Benares, knows that "good can choke up a soul as much as evil;" and who lets them teach and preach and take care of the sick "as long as their outlook on God remains vivid and untarnished," but who, the moment they "show signs of being caught in the routine of good works—like the scavenger's cart that follows the routine of removing dirt every morning"—sends that soul off to a retreat, there "to meditate and purify his soul." And so it comes about that these same men and women,—regarded by the Church at home with admiration because of their lives of self-sacrifice, and by the Church in China with that respect that is always accorded persons in authority and power,—these same men and women lose their vivid and untarnished outlook on things spiritual. They are caught in the network of their organizations. In the struggle to improve others, they kill their own spirits.

The spectacle of the religious or social worker at home with the hard or embittered countenance is not unknown. And at home there is the whole body of the Church from which to draw inspiration and incitement to godliness. How a thousand times more difficult is it for little isolated groups of Westerners in an alien civilization to maintain a rich spiritual life! Cut off from the big main streams of thought and life in their home countries; likewise cut off from ever partaking fully of the life around them; inherent powers and abilities that in their native environment would have developed and borne fruit, atrophying through disuse; and, above all, spending all their energy and thought on trying to transplant western institutions and organizations in a

land and among a people who are distrustful of them and without the slightest genius for them—these are some of the reasons that lead to the starvation of soul that besets the missionary.

But the *raison d'être* of our life in China is the bringing of a spiritual message. Failing that, we have no excuse for being. Some of the obstacles to getting this message across have already been spoken of at length or touched upon. There is the very large obstacle of material well-being, for example. If we would make up for this handicap, how else can we do it but by living truly holy lives? The outward and visible signs of the holy lives of ancient times were hair-cloth shirts, scourging, vermin, neglect of cleanliness, (as witness the phrase "the odour of sanctity"), fastings and vigils. We smile at all these things—but have we a right to smile? Have we substituted the spiritual counterpart of these things? Do we put hair shirts on our pride? Do we scourge our love of power?

The present is a time for the deepest of heart searchings. Our educational work is being bitterly attacked. Some of our schools are feeling keenly the financial strain of attempting to carry on with from a fourth to a half of the usual enrollment. They must appeal for more funds from the home base, or they must close down. The idea of closing down hurts our pride—but *would it hurt the cause of Christianity?* There was a time when they were the only schools of modern type in China, but that day is now past; and China, stirred into action by the gift of the Boxer Indemnity Fund, has set to work in good earnest to develop a national school system of her own. That China was developing her own school system was ignored by the Missions, who went right on developing a system of Christian schools, entirely separate from the national system. The results have been: the building up of two social groups, mutually exclusive; the building up of a big system of Christian schools financed from abroad; the turning aside from the original task of bringing a spiritual message to the Chinese to the work of administration of schools and the teaching of English, science and mathematics. For a Christian boy to enter a government school is tantamount to his leaving the Church. To justify the Church school system to the basis that eventually the Chinese Church will take it over, when the Chinese Church, itself, is nowhere near self-support, seems a wilful refusal to look the facts in the face.

The present attack on Mission schools is, so I firmly believe, a blessing in disguise. As long as our schools were popular and overcrowded we lulled our consciences to sleep. Far be it from me to seem to be discrediting the work of the past! That most of the splendid men and women in China to-day are products of Mission schools is an incontrovertible fact. The generation of Mission workers who saw and met the need for modern education were wise in their day, but "new

times make ancient good uncouth," and it is for each generation to meet its own problems. The men and women who first opened schools were probably severely criticised for leaving the "preaching of the word" to go to the "serving of tables" and now the pendulum must swing back, and we should gladly return to the original thing for which we came.

But to return means sacrifice. It means the sacrifice of place and power, for in China, the Land of the Scholar, it has been far more honourable to be addressed as Headmaster than to be addressed as Reverend; to be addressed as Headmistress than to be addressed as Deaconess; to hold the position of Superintendent of Primary Schools than to hold the position of parish worker.

"Are ye able to drink of my cup?" Are we? Can we give up the task of educating its youth to China, and humbly set ourselves to running hostels, thereby providing a Christian home environment and a knowledge of Christianity to all who will come to us; to teaching English and athletics, if we must teach English and athletics, in Government schools, and using it but as a means to win the opportunity for cultivating friendships that we may lead our friends to the Great Friend; to work as co-laborers instead of as heads of institutions and organizations with large numbers of Chinese on our pay roll? Are we able to do these things? Are we willing to sacrifice position, power, prestige, even the chance for doing "efficient work"—to sacrifice everything that makes us appear great in the world's eyes—and betake ourselves to spiritual work?

And that is where the Home Church comes in. Are the people at home able to give and work and pray for Christ's kingdom without statistics, without glowing reports of flourishing institutions? Are they also able to sacrifice pride and power and efficient organization and return to the slower, surer method of raising money by prayer?

If we would respond in the affirmative to these questions, both workers on the field and workers at home, we must betake ourselves to prayer and what prayer is, and what it entails, has been set forth in such beautiful simplicity in "The Challenge," that I am going to close this paper by quoting it in full.

THE ADVENTURE OF PRAYER

Prayer is being with God.

You can't choose at all about it, except just in choosing to be with Him.

Perhaps He will take you up on the mountain with Him.

Perhaps He will take you into the night with Him, or into the mist where you will not be able to see Him.

Perhaps you will be with Him in pain, or in exaltation, or in happiness, or in tiredness.

He just says: "Come to Me;" and you say: "I will," or, "I will not."

You make no stipulations, that is not your part; you know that He wants you, and you know what kind of wanting that is by the manger and the Cross.

You know that if you say you will not come He does not leave off wanting you, so you imagine what that means.

You know that if you come to Him He will ask you to help Him about the Kingdom, that He will in the end give you that work for it that no one else can do.

You know that He will bring you into the Fellowship of His friends, and that you will be allowed to bring Him into the Fellowship of your friends.

.But of course you will also go with Him before His enemies; and the things that they say about Him will be said about you.

And you will also go among the people who don't care, whom He is trying to arouse to a sense of His Love.

Quite often He and you will be left desolate with the doors locked before you, and the people on the other side scornful and amused.

You will find that He will ask you to do things which you *can* only do if you forget about yourself and the sort of person you thought you were, or He may ask you to face death or complete shame as He does Himself.

And all the time you will fail Him so often that by and by you will have no self-confidence left, only a growing confidence in Him instead, because *He* does not fail *you*.

And prayer must be fearfully difficult, because it isn't easy to be with God, although it is simple.

It means that some things must go, like pride, unkindness, self-indulgence, and self-importance.

But all the same it is a choice which the best part of you wants, so that the most glorious souls in all the ages *do* choose the Adventure of Prayer.

Buddhism in the Light of Modern Thought as Interpreted by the Monk Tai Hsü (太虛法師)*

FRANK MILLICAN

IN the face of the impact of science, philosophy, and religion coming from the West, Buddhism is finding it necessary to reinterpret its teachings in terms that the modern mind can appreciate. One of the most thoughtful scholars who is attempting this task is the Monk Tai Hsü. It is the purpose of this article to indicate briefly the trend of Tai Hsü's thought.

One of the first things Tai Hsü finds necessary is to point out the difference between the term religion as generally understood in the West and the term "tsung chiao" which is now being used as the equivalent term in China and Japan. Tai Hsü claims that all religions arise from an inner spiritual, or affective experience. "Tsung" (宗) is the term used to represent such an experience. "Chiao" (教) means to teach or explain that experience to others. This special inner experience (靈奇特殊之感驗), Tai Hsü believes, is known to adherents of all sects and religions. The idolator has it when he worships his idol, the worshipper of spirits has it, the worshipper of the Christian's God has it, and the one who relates himself to the universe in a reverent attitude has it. Confucius had such experiences and related them to Heaven, Socrates related them to his "daemon" (神力). Religions and sects arise when the one who has such an inner experience interprets it as a response from the object to which the individual feels himself related and then draws the conclusion that that object is a conscious spiritual being.

This leads to Tai Hsü's explanation of Christianity. The Christian, he says, thinks of religion only in terms of one God and man's relation to that God. The idea of God arises as a deduction from a subjective spiritual experience. He grants the reality of the experience but questions the truth of the deductions from that experience. He points out that all error comes from mistaken deductions from our sensory and subjective experiences. These erroneous deductions, he thinks, are prompted either by our feeling of inability to attain to goodness and happiness in our own strength or by a conviction that the spiritual self (精神自我) must have had an adequate source and also must have a satisfactory destiny. Thus does the Christian, as did Huang Tsung Hsi, the last of the Ming Emperors, conclude that there must be a Supreme Ruler in Heaven who created and controls the universe.

* Based on Tai Hsü's recent book 人生觀的科學 (上海泰東圖

Tai Hsü's interpretation of religion in terms of "tsung chiao" also helps to account for his idea that it has only an incidental relation to society and human conduct. "Tsung" being an inner experience and "chiao" the explanation of that experience so that others may seek it, it is not in keeping with the original nature of religion to use it as a means of establishing society and controlling the masses. Furthermore, he thinks, the effect of religion in helping the individual or race to overcome evil and to attain the good is only an incidental byproduct.

至謀世者利用爲固羣制衆之具非宗教之本質由之以令一民族或世界人類得何進善或轉惡之影響亦其旁効而已). One naturally looks for something in the background or environment of Tai Hsü to account for this conception of the relation of religion to life. Is it due to the influence of Hindu thought with its tendency to dissociate religion and life? Or is it partly due to Confucian teaching with its emphasis on morality and good conduct without a positive emphasis on religious sanctions based on a conscious relationship to God? One finds in the life and teachings of Christ what seems to be a happy balance between these two extremes. Jesus had his times of special withdrawal for spiritual communion and He cultivated a constant consciousness of the presence of God, yet he spent the major part of His time with the masses in healing, teaching, and preaching. Communion with the Father, with Him, was not an end in itself but a means of charging the spiritual batteries of His life for service among men in the midst of their daily round of toil and activity.

In the light of what has been indicated above we shall be prepared to understand why Tai Hsü attempts to associate Buddhism with science rather than with religion. He rejects anything that suggests the supernatural or metaphysical. Science, he observes, sticks close to the facts of experience and thus is in position to have its conclusions constantly checked up by means of further experiments. Buddhism, he claims, has this same scientific approach to the problem of the understanding of the nature of life and of the universe. Yet it is much broader and more inclusive in its scope. It goes beyond a study of the physical sciences and includes the science of psychology. Since to Tai Hsü, the Idealist, the universe in its final analysis is of the nature of mind there is no justification for the arbitrary limitation of the field of science to the so-called physical sciences. The scientific method should operate on different levels. There are, first, the so-called physical sciences based on the six senses. Then there is the scientific study of thought processes. Beyond this there is the more profound science of direct intuitive acquaintance or enlightenment known only to a few choice souls who have seen through the nature of existence and have come to a consciousness of reality beyond all the illusions and distractions of life. This experience is attained by means of quiet abstraction and intuitive

response to the universe. (此則佛教之瑜伽學—或曰止觀學靜慮學). The Buddhist Hall of Meditation is the laboratory for this more advanced type of scientific research. And the materials for the experiment are none other than one's own bodily senses and his mind. In this method which Tai Hsü calls Yu Chia (瑜伽方法), he believes, we find the only final way of salvation for a suffering and distracted world. All other methods are limited in scope and deal with removing the symptoms instead of the causes. The less enlightened are seeking the less perfect goals, such as happiness in terms of the relation between man and his God or gods. They belong to the age of the youth of science. Tai Hsü professes to be doing all he can to promote knowledge of the higher way—the way of enlightenment—which leads to a thorough understanding of life with all its implications. This more comprehensive view of science includes three stages. The first is a direct conscious experience of the things of our environment (遍尋). The second is an understanding of the law which operates in our environment—the law (律法) of growth and decay and all the changes that take place in the phenomenal world. The third is the final stage of harmony in which one sees beyond the changing phenomena of existence and becomes conscious of reality—the reality in which there are no such distinctions as this and that, good and evil, self and non-self. (故此——攝一切一切入——的調和是——人生等第三真相). This final stage—which is salvation—in which the person has come to understand the three above stages of life is Tai Hsü's goal for life. This state of perfect Buddhahood, he tells us, involves a belief in Buddha, the Law, and the Order, it involves true faith and a belief in the law of cause and effect. It further involves conformity to the ten rules of good conduct and the ability to rise above the things of desire which are the cause of suffering. (由了達——人生等事實三真相歸佛法僧信業果報修十善行厭取作捨壞苦可謂佛的人乘).

Tai Hsü finds Buddhism not only in line with science but also with Confucianism. Confucianism, he claims, is on the right track in that it puts its emphasis on right conduct and the best possible adjustment to one's environment. Inasmuch as it does this it is scientific. The difference between Buddhism is a difference of degree rather than nature. (據我觀之儒家與佛乘只是量的不同而非性的不同故儒家即爲佛乘之初步). Confucianism while on the right track is still in the kindergarten stage. Liang Seo Ming accuses Tai Hsü of trying to broaden the scope of Buddhism so as to include a practical relation to this present life such as we find in Confucianism. He claims that this cannot be done and that if it is done the resultant Buddhism ceases to be Buddhism. (太虛和尚——替佛教擴張他的範圍到現世生活裏來其實這個改造是作不到的事).

如果作得到也必非復佛教) Tai Hsü's reply is that Buddhism rightfully includes within its scope the affairs of this life—in fact, it affords the only salvation for this suffering and distracted world, but it has been hindered in its full expression by the influence of Hinduism and other factors in its past environment. He believes that the time has now come for it to prove its sufficiency for human needs.

Tai Hsü's reactions to western schools of thought are enlightening. Rejecting the old philosophical divisions based on a belief in the supernatural or metaphysical he picks on the New Idealism (新唯心論) as the true school of philosophy. This he calls Agnostic Idealism (存疑的唯心論). The thing about which he is agnostic is, as he says, what Kant calls the "Thing-in-Itself" (物如). Since this "Thing-in-Itself" is beyond the realm of possible knowledge, he, like the Neo-Kantians, disregards it and proceeds to investigate only the universe of which we have direct experience. He criticizes intellectualism as inadequate for a full understanding of the nature of the universe and insists that we must approach our task by means of the science of psychology. In this realm of psychology he rejects the idea of a soul as a distinct entity and favors the conception that the universe is mind (心) interpreted as a "universe radiating outward from a self-acting soul, or mind, center." (從一主動中心所映的全世界一此語頗好).

To what extent will Tai Hsü succeed in his effort to convince his contemporaries of the truth of his view of the universe as a unit or living organism in which there is no department that is not fit material for scientific investigation? Chang Chuin Man holds that the philosophy of life is not scientific (張君勱以爲人生觀是非科學的). Liang Ren Kong holds that affection and purpose are absolutely beyond the realm of science and that love and beauty cannot be investigated by the methods of science. (梁任公所謂情志是絕對超科學的又情感中的愛和美是不可用科學方法來分析研究的). So it remains to be seen to what extent "Buddhist Science" as opposed to what Tai Hsü calls the narrower physical sciences shall grip the modern mind in China. However this may be, it is to be expected that his rejection of the supernatural and of a belief in a personal God as well as his insistence on a thoroughgoing application of the scientific method will make a strong appeal to the minds of many who have been trained in an atmosphere of naturalism and non-theism.

The Religious Revolution in China

LIM BOOM KENG

EVERYTHING is in a state of flux and chaos in China at present. Men's minds are quite unhinged. All opinions regarding religion are also very unsettled. This seems an opportune moment to make a brief survey of the religious revolution which has begun.

For ages, the people of China have not questioned the fundamental postulates of religion and of society, as laid down by the sages of antiquity. If we speak of the Confucian School, we refer to all sections of the comprehensive group of men, who may legitimately be styled "Ju" "the literati." Once upon a time no matter whatever other religious opinions educated Chinese might hold, they were all agreed upon certain practical rules of behaviour, which were doubtless the fruits of many centuries of debate and conflict. The religious doctrines of the literati resemble those of the Stoics. In essence the so-called Confucianism is a sort of natural religion, which the professors from the most ancient protagonists downwards, have ever declared to have been deduced from the forces and phenomena of nature. Of course, there have always been different schools such as those of Lau-tze, Sun-tze and Mo-tze. Thus, from this point of view, the indigenous religions of China were all derived from an ancient stock of primitive theism, which in turn must have been evolved from a very much older animism and savage worship of nature. These general facts are quite plain even to the cursory student of religion.

There is a general resemblance between the ideas and customs of the ancient Egyptians and those of the Chinese. Both peoples were extraordinarily conservative, and as they developed socially and intellectually they acquiesced in all the primitive cults and adopted every successive accretion, which later ages had added. Thus there is a core of the most primeval beliefs and traditions, upon which are superimposed every variety of cult, ranging from ancestor-worship to the monotheism of the *Shih-ching* and the *Shu-ching*. There is much in the records of ancient Egypt that finds a parallel in the idolatrous practices of the Chinese. The religious ideas in the Book of the Dead have their counterpart in the popular religion of the literati in China.

Philosophically, it is possible to divide up the current and popular beliefs and practices into different categories, but as a matter of practical convenience, the composite nature of the popular religion of China must be recognised. It is therefore quite futile to attempt to label it under one general modern title and call it a form of animism, theism or pantheism. It has all these elements and all depends upon the point of view adopted by the observer.

As in the case of all other religions, the religion of the literati, or *Ju Chiao*, must be studied under the following heads:—

1. The philosophic basis.
2. The religious ceremonies, practices and observances.
3. The ethical rules of conduct.

The following observations are quite important in helping us to understand the real character of this religion.

- (1) The existence of a spiritual world is admitted, and therefore the possibility of a metempsychosis.
- (2) The continued existence of the soul after death is a necessary corollary.
- (3) The governance of the Universe by a Supreme Ruler with a hierarchy of spiritual beings is recognized.
- (4) The practice of ancestor worship is not to placate deceased ancestors so much as to fulfil the duties of sonship.
- (5) The belief in the unity of spirit and matter both acting in a monad through ceaseless motion during aeons of evolution and involution, is the basis of the naturalism of the Sung School.

The special doctrines may be separately considered.

I. Confucian Theism is the culminating result of the growth of the ancient hero and spirit worship that developed from the older animism and ancestor worship. It did not displace the older faiths but grew up like the latest branch of a banyan, from the grove of past ages.

Dr. Legge had spent much labour to point out the close parallelism between the Hebrew ideas of Jahveh—the Israelite tribal God and the Chinese notions of Shangti—the Supreme ruler of the celestial regions. But in the older classics of China, Shangti was no longer the God of the Chinese only but was recognised as the Creator, Lord and Ruler of all creation. He was more akin to “the Heavenly Father” of the Gospels than to the “Jealous God” of the Hebrews, who would put all other nations under the feet of Israel. But for the Chinese insistence upon the importance of conventional forms of worship and ceremonial, there is no vital difference between the Christian and the Chinese ideals of God, as the omniscient and all wise Father of all.

II. The existence of a spirit world has always been the belief of the Chinese from the remotest ages. Hence the true soul of the human being becomes “a spirit” after death, and arises into the higher realms. The ethereal representative of the body abides with the corpse and is the ghost or *kuei*—the *ka* of the ancient Egyptians. It is impossible in this article to go into the old Chinese theory of spiritism but in view of the strange revival of the belief in spooks, spirits and ghosts in Europe and America, it may be mentioned that all “the discoveries”

of Sir O. Lodge, Sir A. Conan Doyle and others have been the common beliefs of the Chinese since the time of the Patriarchs, ages before the foundation of Rome. A cursory glance over Prof. Giles' "Strange Stories From A Chinese Studio" will satisfy the European student that nearly every form of spiritism, known to the modern spiritualists and investigated at their seances may be found within those pages.

The view that the spirits of dead ancestors will take an interest in the affairs of their descendants is therefore a foregone conclusion. That in the past this belief has exercised on the whole a salutary influence, is borne out by the reckless conduct of many, who boast of their freedom from this superstition.

III. Beyond and behind matter, which gives the outward form of things, there is a subtle power whose activity has been recognised by the human mind and summarised by the sages as the law of righteousness. According to the automatic operation of this silent and slow process, the wicked are punished and weeded out, and a spiritual evolution in fact follows in the track of organic material changes.

These general notions form the background of the indigenous religions of China. There is an endless variety of forms recognised in different places, and every village has its own special or favourite deities—just as different collectors of curios have their own choice specimens.

Upon the foundation of these beliefs have been grafted the Indian subtleties of Buddhism, with the special application of the doctrines of Karma to the exigencies of Chinese idiosyncrasies with regard to filial piety. The doctrines of the Mahayana have in fact been superimposed upon the pristine foundations of the autochthonous cults without displacing any of them. The modern Taoists require no mention here, beyond the statement that they are the lineal descendants of the witches and sorcerers of old China. Taoist Philosophy and Religion form an integral part of the Ju Chiao as already mentioned.

Hence the so-called San Chiao or Union of Confucianism, Taoism and Buddhism is a clear proof of the justice of the views herein stated.

Bearing these facts in mind, the early antagonism of the Chinese to the exclusiveness of Christian missionaries can be well understood. Also the acuteness of the Jesuits in their astute endeavour to absorb official Confucianism may be appreciated. It was quite within the bounds of possibility that had the Pope not intervened at that famous juncture, a Confucian Catholicism would have successfully grown up in China. The fact that a man of the intellectual calibre of Hsu Kuang Ch'i—the benefactor of the famous Si-ca-wei Seminary of Shanghai and a statesman of no mean influence at the time—had espoused the Catholic cause, shows that the Chinese have always been ready to perform the work of adding new deities to their pantheon and new rites and cults to their repertory of ceremonies.

The severe iconoclasm of the Protestants explains the bitterness of the early opposition to Christian propaganda and the slowness of mission work to-day for the masses are still deeply imbued with the consciousness and beliefs that have swayed their forefathers for immemorial ages.

Even among the Christians of all denominations, except among those who have received a higher education in a foreign language, it is very doubtful whether the general notions regarding religious matters do not assimilate to those of the community in which they live. Inasmuch as all the terms such as salvation, charity, god, paradise, hell and so forth have been borrowed, it is inevitable, to say the least, that their Christian views must have a distinct tinge of local colouring. Furthermore we have met members of the laity who are not very deeply versed in the intricacies of Christian dogmatics. Of course the Christians have tabooed the native religious practices but psychologically and logically, they seem still to be entangled in the meshes of terminological nets. Owing to many causes, there have arisen splits within the Protestant Chinese churches on account of divergences of doctrinal views and practical plans of campaign.

The Moslems are still a compact body but in their case too, their religion is strangely overlaid with the impediments of local cults. The Moslems and Catholics take care of the young and instil into their nascent intelligence the so called "truths" of religion, so that after they have grown up, they can never shake off the chains fastened round their spiritual necks. Consequently among these as yet the growing revolution in religion has had little or no effect. Doubtless in time, they may be compelled to move with the times, and there will be the same general effect as that we shall now proceed to describe as the decay of religion.

Ever since the Revolution, there has been a continual attack upon the common religions of the country. This onslaught has come from many sides:—

(1) The Christian propaganda has steadily undermined the popular beliefs and has ridiculed the so-called superstitions of the masses. This was really nothing new but only a new phase of what Confucian thinkers and writers have been doing for ages.

(2) The new materialism—the policy of "blood and iron" after the manner of Bismarck—of the varying shades of utopianism from the lukewarm socialism of Dr. Sun Yat Sen to the red hot Bolshevism of Lenin is being pioneered by a generous sowing of the seeds of rebellion and atheism. The extreme socialists in China preach a holy war not only against society but also against all religions and higher institutions of education. Articles in some Chinese dailies have detailed all the evils that class distinctions have produced and seriously proposed that

universities as the *fons et origo mali* should be abolished. They professed to claim that at the universities, capitalists had prepared nurseries for the cultivation of those useless arts and sciences that created the class distinctions, of which the most hateful were those quite unattainable by the crowd. The universities have been founded by capitalists in order to prepare the classes best fitted by virtue of their knowledge and professional secrecy to keep the masses in perpetual bondage!

(3) Many "Returned Students"—that is to say those Chinese who have studied abroad—have also contributed their quota to the undermining of popular religious beliefs of any kind. Many of them went away from Christian homes and have returned from American and European universities as free thinkers—taking delight in Voltairian fashion in ridiculing and exploding the faith of their weaker brethren.

(4) Some of the true literati of China of great influence have employed the canons of European Rationalism to destroy the foundations of all religions, on the foolish belief that European and American criticism has demonstrated that Confucianism is not a religion (in this delusion they have the authority of many missionaries) and that religion is a form of superstition! This absurd point of view has been largely advertised, and as the holders of this opinion are both eminent scholars and influential statesmen, it is not to be wondered at that the newspaper contributors and younger writers have freely accepted the pronouncements of their betters.

For these reasons, the old religions are left defenceless. The Mandarin Confucianism is dead. It deserves nothing better than to die. But alas! the age old theism of the classics with all the ethics of social life and international goodwill is also being neglected. The literati of the younger generation are abandoning the true gems of the classics because forsooth religion is only a superstition!

Of course, the popular masses are still untouched. All the commotion is taking place among the ten percent of the educated. But the introduction of labour syndicalism and socialism is bringing in the Russian Bolshevik poison. There is a great danger of the ignorant masses throwing off all respect for the gods and all fear of the unknown, and, jettison with these, all the ethical practices inherited from the past. Without these superstitions and practices they would be like ships without charts and rudders and would be mere derelicts at the mercy of every wind and wave in the midst of the greatest intellectual typhoon mankind has ever experienced.

The intellectuals have no decided views although they are greatly influenced by dilettante philosophers who express dangerous opinions on all sorts of questions. These may yet be put right in time. We look around and have failed to see how salvation is forthcoming, except through a restatement of the fundamentals of the old Ju Chiao or

Confucianism minus the official ceremonialism and dogmas. But large classes have already been told that Confucianism is not a religion but only a vile state-craft in favour of despotism.

Therefore it seems that Christianity has an extraordinary opportunity of entering the open door. The times too are propitious. China to-day is in the throes of re-birth. A mighty moulting is taking place. Everything is changing. All idols are being broken. May Truth come out and be accepted by the unhappy millions who are passing through unheard of misery—through a real reign of Terror, which will eclipse its French prototype altogether, in virtue of the magnitude of the field of operation.

But will Christianity succeed? This will depend upon those who are in charge of missions and upon other leaders of the Chinese Christian churches. We feel quite certain that the stereotyped Christianity of the schools with its old fashioned creeds and narrow sectarianism will fare no better than the empty husk of a revived Confucianism such as that which has been so loudly vaunted from time to time.

The most urgent matter, however, is that something must be done to prevent an intellectual débâcle by arresting the descent of the avalanche of down right atheism and materialism *a la* Nietzsche without his gospel of the Superman! It seems that the modern literati have absorbed the data of biological evolution, and have attempted to apply them towards the solution of the political problems of China. But giving no thought to the causes of China's decay, they are trying to put into practice the clap trap Shibboleths of the rationalists of a generation ago and of the latter-day saints of Moscow. On the other hand the militarists have no faith in anything but the might of their strong arms. History is being repeated with a vengeance. Disorder, desolation and red ruin are spreading through the land, despoiling temples—breaking up schools—disillusioning the chastest women of mankind and driving the most industrious people on Earth to the verge of despair and desperation.

Was it not in such times as these that the people of the dying Roman civilization, turned to the despised religion of the Nazarene, with its firm faith and its simple saws?

Is it necessary to stick to forms and conventions? Must we all have the same beliefs? Must all men act alike? The hungry want food. The naked want clothing. The desolate need protection. The miserable need comfort. Can we not provide that solace to the mind that comes from free communion with the Truth? That religion which can supply this talisman will succeed. Both real Confucianism and Christianity have this common aim.

Verily man does not live by bread alone. The Chinese have qualities that render the hope very promising of affording to the disconsolate a

speedy and sure return to the fountain of faith and felicity in a belief in the God of Righteousness.

I have freely used the term God and mean by the word the personal Shangti of the Confucian School whom I consider to be identical with "the Heavenly Father" of Christianity. As a practical Confucianist, I do not propose to discuss the minutia of the godhead nor the mysteries of the Divine Existence. But I maintain without foregoing my belief in the need of rigorously applying scientific methods in the study of all phenomena, that the very conception of God lies beyond the domains of science, in as much as it is part and parcel of that intuition of our self-existence, which is incapable of being analysed and verified by our empirical weights and measures. Therefore it is to be expected that our definition of God must widely differ according to circumstances. It is profitless to wrangle on the mysteries of theism. If theism is impossible of credence, atheism offers no better solution of the practical problems of life. But "the experience of ages" is certainly in favour of those who can conceive of a theocratic universe, with its harmony and beauty, evolving out of all the disharmonies and ugliness of actual existence. Such a view of theism has been consistent in the past with human progress and happiness and does not conflict with any scheme for the amelioration of human life to-day with the aid of all the scientific discoveries at our disposal. I still maintain that one may be an agnostic in the Confucian sense (for Kunfutze gave a definition of agnosticism in nearly the same terms as those given by Prof. Huxley) and yet accept a rational theism as the basis of Ethics.

From the practical point of view, for ethical work among the Chinese, we may even assert that any code founded on purely empirical grounds without any higher sanction than utility, profit or convenience, will succeed in promoting egotism rather than altruism—which is the primary object of both Confucianism and Buddhism and also of Christianity.

But under existing conditions in China, we have already revived militarism after it had been gradually suppressed by Confucianism, and the next step, which the Bolsheviks truly appreciate, must be for the suffering people to rise up in desperation and fight for self-preservation. The question is whether they will plunge in the Ocean of a Godless Proletariat and sink into the depths of Anarchy.

The late Dr. T. Richard once proposed to the present writer joint co-operation in social and ethical work on lines which are acceptable to all parties. Here is the opportunity to live up to the saying "he that is not against us is for us."

At the University of Amoy, we are doing ethical and social work from this point of view. We do not encourage proselytism but we desire to make every man and woman endeavour to live up to his or

her own ideals and to believe that others also mean to do their best. In this way, we hope to create mutual forbearance and mutual trust so that men and women of all faiths will cease wrangling and bickering and will unite with a common purpose to attack all the conditions that give rise to misery, disease, vice, crime and other disharmonies that oppress and obstruct the progress of our common humanity.

Is it not possible for the Christian missions with their prestige, their influence, their wealth, and their opportunities to take part in this mighty work of religious reconciliation and to save the wreckage of the oldest human civilization from the ravages of a cruel and senseless nihilistic revolution that respects neither man nor God?

The Chinese themselves outside the pale of Christianity are bestirring themselves in many directions. The Buddhists are moving in more than one direction, closely following the lead of the Christians in social and revival work. The Confucianists meanwhile are endeavouring to restate the case for Confucianism in the light of modern knowledge. In this renaissance Confucianism finds itself happily in a much sounder position than that of any other religion.

(1) Its theology is purely rationalistic and is not vitiated by any obsolete creed, based on any alleged revelation.

(2) Its system of ethics is founded primarily on the fundamental relations of mankind and is wholly deduced from the principles of filial piety and altruism, subject to revision at any time by altered political or intellectual conditions.

(3) It recognises the need of science in the furtherance of knowledge.

(4) It bases its philosophy entirely upon reason and logic.

(5) Its politics is the application of the law of Love for the government of mankind, and is not inconsistent with all the demands of the new democracy.

Thus Neo-Confucianism, despite its temporary set back, through the fall of Mandarin Classicism, is a clear advance and may claim to be the kind of religion most suitable to our age, not only in China but throughout the world. It is socialistic and democratic, without being too idealistic, and yet it combines a sane pragmatism with an absolute conviction in the Truth of the Immanence of the Divine Spirit in the World.

The Conquest of Differences

LAWRENCE W. SEARS

THERE is no problem more insistent for Christians, and especially those living in the midst of a foreign culture than the one of what to do with conflict; conflict interpreted in terms of differences of ideas, ideals, and all the values of life. It is an old question, and one which has been met in different ways. There seems to be three varying approaches, though I do not want to imply that there is any sharp line of demarcation. It is rather a matter of emphasis—some feeling that the stress should be laid on one method of meeting conflict, others that it should be placed on another.

The first method of meeting these differences is that of suppression, whereon the conflicting value is to be immediately thrown out by force. Needless to say, this has been throughout the centuries the most popular way. Perhaps this can be most clearly seen in the attitude of those who held this view toward two specific groups—heretics and non-Christians.

When there were differences of opinion within the group, if the sides were evenly balanced, they had to discuss these differences and come to some agreement. But if one side had much the greater strength it usually suppressed the other immediately. And we have the appalling record of persecutions within Christianity down to comparatively modern times.

There was much the same attitude toward non-Christians. It was naturally impractical to exterminate the entire heathen world, but many were forced at the point of the sword to become Christians, and they would never have dreamed of permitting non-Christian propaganda. The penalty for such an attempt would have been immediate suppression. It is difficult to understand this position unless one sees the underlying assumptions.

The first concerned truth. They considered that they had a final and practically static body of truth which had been handed down to them from the past. And its authority was unquestioned. This had to be largely an autocratic view since obviously not all men had equally important experiences or revelations. It is most important to recognize its fundamental opposition to the democratic ideal. Not only was the authority of those in the past of greater value than that of those now living, but obviously whole sections of mankind, that is, non-Christians, had little or nothing of value to contribute.

As a result of these assumptions it became the duty of the church and of all Christians to preserve this body of truth from defilement since on their efforts depended the salvation of men.

The second view is that of persuasion. With the increasing emphasis on the rights of man came a new attitude toward conflict. Men's right to hold a different viewpoint was recognized. As a result they took a somewhat different attitude toward heretics and non-Christians.

They no longer killed the former or even attempted to suppress them. But usually those differing separated into rival, and frequently, bitter groups. Gradually there grew up a more tolerant attitude and they began to feel the duty of persuading their erring brothers to recognize the truth. Their energy was spent in putting their case as winsomely as possible.

As to their attitude toward non-Christians this period saw the beginning of modern missions. No one can speak slightly of a viewpoint which produced the heroism of those missionaries. It was a life philosophy before which the world may well stand in reverence. Their purpose was comparatively simple. They went to show the foreign peoples that they had the eternal values. As years went on they gradually modified, and came to recognize large contributions which non-Christians had to make, some even going so far as to feel that perhaps it might be in some spheres equal to that of Christianity. But they still conceived their task as primarily one of persuasion—of spending their lives in showing those among whom they lived that they had a better way of life.

The underlying assumptions of this group were much the same as those holding the first position. Truth, at least in its more important parts, was still final and practically static. There was still an ultimate authority, for some the Bible, for some the church, and for some what they considered to be the attitude of Jesus. Here, too, the authority was largely autocratic since not all ages or races were considered of equal authority.

But the function of the church and of Christians was different since they no longer wished to suppress those who did not agree with them. They wanted to convince them of their error, and it was in that attempt that they found the primary meaning of life.

A third view which is claiming attention now is certainly not altogether new. Its attitude toward conflict is one which not only would not believe in suppression, but would also not even be primarily interested in persuading any group of the error of their ways. And it differs from the others in that it does challenge the underlying assumptions on which those views rest. Perhaps we can best understand this view if we see what are its premises.

First and foremost such a view holds that truth is not static, that there is none which can be considered final. The evidence is to be

found in history. Those holding this attitude would feel that usually when a controversy is far enough in the distance to give perspective it can be seen that neither side was totally right, and that the truth which each had enshrined in its cause would have fared better had there been an attitude of search rather than opposition or persuasion. To quote Dr. Dewey, they would make the logic of their lives one of *discovery* rather than persuasion.

Of course with such a view there would necessarily be a shift from an external authority to an internal one. If truth is continually growing, if an immanent God is forever revealing new light, then the past cannot be absolutely authoritative. Great weight must, of course, be given to the achievements of the past, but it is not final. It is only the milestones already passed on the long road to the city of God. This assumption means that conflict, instead of being regarded as something to be regretted, would be considered essential, and differences of belief, especially on the most vital questions, as necessary. But perhaps the view of this group can also be best understood in the light of their attitude toward differences within Christianity and toward non-Christians.

The former question is a critical one since Protestantism is now divided into two more or less sharply defined groups. One has its roots deep in the past with a strong emotional intensity, a profound certainty of the value of the human soul in the eyes of God; a religion in other words which ministers to some of life's deepest needs. The other, more recent, is an outgrowth of modern scientific and humanitarian movements. It is a group which has grappled courageously with the problem of providing a rational basis for religion, and which has placed a much needed emphasis on the ethical content of religion. Here are obviously two strains which ought to mingle.

May I speak personally. By temperament and training I should have to be classed with this latter group of Protestants, and yet I grow increasingly aware of the partialness of that view. It came over me afresh last year as I heard the Messiah being sung; that monument to the beauty of the older piety. And I realized again that modern theology has not yet at least produced a solo like that one: "He shall feed his flock like a shepherd, and gather the lambs with his arms, and carry them in his bosom, and gently lead them that are with young." But how much that emotional intensity is needed! And yet all too often the attitude of each side is either one of open hostility, or else of almost complete absorption in the attempt to convince the other side of the truth of its position. But the group who would place their emphasis on discovery would feel that instead of spending their energy in mutual persuasion the inherent values could be integrated best by attempting to discover the positive values each side holds.

When we turn to see their attitude toward non-Christians we come again to the question of modern missions. The second group of which I spoke, though knowing that there is much to learn, feels that its primary task is one of persuasion of the truth of their message. The latter or third group would also persuade people of the truth of their message only it would be a message of the worthwhileness of life and the possibility of growth, and feel that they would persuade others only of the necessity of search, creation, discovery. There are obviously deep convictions inherent in this view; convictions which they would have a tremendous desire to share with others as clearly as possible. For they want the values they are building their lives on to be understood by all. But the difference lies in this, that they long equally to understand the values others feel are vital, and would bend every effort toward their discovery. For most profound of all their convictions is the belief that enshrined in the experiences of every person are values which all need, and that this mutual interchange will be achieved best if we cease spending our energies in the attempt to persuade others. Rather shall we seek to discover, and share with others our experiences, in so far as they are desired, in order that there may be an integration of the positive values of each for the mutual enrichment of life. But can we trust men to follow truth even though they see it? This brings us to the heart of the problem, and it is no easy one.

Can we trust human nature? Many feel that the problem is not primarily one of discovery of new truth, but of persuasion of men to follow the truth we already have. For they feel that in order to get men to follow the light they must marshal all their emotional and intellectual forces. Others feel that, by and large, men want to do right, to follow the gleam; but that we stumble on beset by forces that we do not know how to control. Not that we always follow the good when we see it, for we know we don't, but that on the whole man longs for light. If Paul's cry of: "the good which I would that I do not" is true, even more true of the race of men is that cry: "Oh that I knew where I might find Him." I would not minimize the difficulty of this problem nor imply that I think the dilemma is solved. For it is the old question of determinism vs. freewill in a new garb, and I am sure that we do not see any final solution to it. But this much I think we can say, that the surest proof of man's divinity lies in this desire to know the truth, to follow the gleam. Shall we spend our energies persuading men of the need of this or that, or can we believe that character can best be achieved through the sharing of experiences, and through the creation of an environment which shall free the spirit of man.

It may be felt that the view here presented is too intellectualistic, that it would mean that we would sit by, and somewhat abstractly dis-

cuss the vexing questions of life, and that though putting the emphasis in meeting conflict on the persuasion of the other group is not altogether adequate, none the less those who feel this are at least profoundly interested in men and their needs. And any view which seems to take us away from their needs must be condemned. But I do not think that this last is implied by those who would place their emphasis on discovery rather than on persuasion. For obviously the social order today is not one which permits of the adequate expression of the divine in every man. And therefore one thing which all would desire would be the building of a world, the creation of an environment which would really free the spirit of man that the divinity within him might be expressed, and thus new light be discovered. And where can come this new light if not through the experience of man? Those believing in a fundamental democracy must believe in every living soul.

Ultimately this question as to the logic on which we shall pattern our lives will be decided on this question of character. And it is a tremendously complex one. But I would point out that if this faith in man is not justified, if he is not divine in this sense of longing to know and do the best, if there is not inherent this capacity for growth, then we are face to face with the deepest pessimism, and the surest atheism, the world can offer. For if we cannot trust life then we must abandon hope. If this view is mistaken it is surely not on the grounds of a little faith in man or God.

If we should make ours a logic of discovery what would be the function of the church? To set a creed which should keep differences of opinion out, or to see to it that every difference be adequately represented since only thus could there be hope for new truth, new values? Whose only creed should be a faith in life and in its possibilities!

Where then shall we place our primary emphasis as we meet conflict; on suppression, on persuasion, or on discovery?

The goal is not interchange of ideas but life, eager, triumphant; life which calls forth every native capacity. But if man is, as modern psychology declares, a social being, finding his full stature only in society, then the means to this most abundant life lies in this glorious conflict of ideas, ideals, fears and hopes. Surely those of us who live in a place like China, where the greatest cultures and religions of the world are mingling, have a God-given opportunity to bring new light to the world. One cannot help but see the misery on every hand. Still man makes war against his brother; still do the many labor for the few; still are there children born in poverty and reared to lives of utter hopelessness; still man gropes on in blindness for a vision of the face of God. And there are those all about us who are crying: "More light, more light." Can we believe that there will come a time when men shall not learn war any more, when there shall be a new heaven

and a new earth? Have we any hope to offer them? None, unless we have faith in the possibilities of man! Here is the task of democracy and of religion; the freeing of that divine, creative spirit of mankind.

What shall we do with differences if not to welcome them; what shall we do with conflict if not to recognize that in it may lie the voice of God.

Missionaries and Governments

J. J. HEEREN

“**O**N the one hand, we find a group of nations, mainly of the white race, which through one means or another, have in the past years secured certain privileges, rights and territories from eastern peoples. These they are very anxious to maintain and keep as long as possible. On the other hand, we find another group of nations in which the spirit of nationalism and racial consciousness is rapidly growing and which are therefore anxious to recover what has been wrested from them in the past. And there, in a nutshell, is the philosophy of the Pacific situation to-day.”¹

In this situation the missionary labors in a double relationship: (1) as a citizen of his native land, and (2) as a resident and worker in the land of his adoption.

As a missionary in China he has in common with the traveller and the merchant certain treaty privileges. If for example, he commits murder or manslaughter, if he steals or violates the law in some other way, he is tried in a court presided over by one of his own nationals and judged according to the laws, in the main, of his own country. He can appeal to other higher foreign courts. If he is an American, he has the right to appeal to the United States Court for China, unless this has original jurisdiction, from this tribunal to the United States Circuit of Appeals of the ninth district, and finally, from this to the United States Supreme Court. If he is a Japanese, he can appeal from the consular court in China to the Higher Court in Nagasaki, and from this to the Japanese Supreme Court. If he is a British subject, he has similar privileges. This is the procedure for all cases affecting his person or property.

If the foreigner, whether a missionary or not, dies, his will, his bequests and his estate are adjudicated by officials of his own country. If he is the plaintiff against a Chinese he sues in a Chinese court. But an “assessor,” of his own nationality, has the right to attend “to see that the elements of a fair trial are accorded to the plaintiff.” If the

1. T. Z. Koo. Report of Institute of Pacific Relations, p. 68.

"assessor is convinced that the decision rendered constitutes a flagrant miscarriage of justice, he may protest at the time, and, if, notwithstanding this protest, the decision is not changed, the matter may be referred to the plaintiff's legation in Peking for it to take such action as it may deem best." In other words, if he is sued, the Chinese have nothing to say; if he sues, his assessor, if not satisfied with the decision of the Chinese court, can refer the matter to his own legation in Peking.²

In addition to these privileges which he enjoys in common with others, the foreign missionary has the following *special* privileges: (1) He may preach and propagate Christianity without molestation;³ (2) He may lease for his missionary society "in perpetuity" land "in the interior" and erect buildings thereon.⁴ (3) He is to secure "effective protection," if he "go peacefully into the interior of the country provided with the regulation passports."⁵

Now, the Chinese authorities are to give the protection needed, are to "defend them from all insult and injury of any sort." If a mob or a riot threaten foreign property, a consul may ask the Chinese authorities to send Chinese troops to disperse such rioters. (Although the above applies to all the nationals in the treaty ports, it also applies to missionaries in the interior, and so becomes one of their special privileges.) Sometimes the legation in Peking sends an attaché or some other representative to urge the Chinese authorities to protect the said legation's nationals. Again, the consul may *advise* missionaries, in times of danger, to leave a certain locality or to go to a designated place for safety. In the case of the Americans, the consul cannot *order* them to leave a place or to go to a "safety zone;" if missionaries choose to remain, they do so at their own risk, but even then the United States reserves the right to claim damages, in case anything should happen to them, providing the Chinese authorities have not given previous notice. In the case of the British, if the consul's advice is not accepted, "he will have to consider whether the circumstances of the case justify the adoption of legal proceedings. By Order in Council it is laid down that, where it is proved that there is reasonable ground to apprehend that a British subject is about to commit a breach of the public peace, or that the acts or conduct of a British subject are or is likely to produce or excite to a breach of the public

2. What has just been said is true of the vast majority of missionaries and other foreigners in China. It must be remembered, however, that various countries, as for example most of those in South America, do not enjoy extraterritorial rights and that Germany and Austria lost this privilege as a result of the Great War, while Russia surrendered it. Although the countries *without* extraterritoriality exceed in number those *with* it, the overwhelming majority of foreigners living in China enjoy extraterritoriality; i.e., are amenable to their own consular courts.

3. Mayers, *Treaties*: 92, Article XXIX.

4. *Ibid*: 341, Article XIV.

5. *Ibid*: 62, Article XIII.

peace, he may be brought before the consul sitting in his judicial capacity, and required to give security to keep the peace. Should he fail to give such security, an order may be issued that he be deported from China to such place as directed. Such order of deportation, and the grounds thereof, must be reported to the Supreme Court at Shanghai, before the order is executed. The Supreme Court may reverse the order, or may confirm it with or without variation, and, in case of confirmation, shall direct it to be carried into effect. A consul should, however, exercise great caution before proceeding under the Order in Council, in view of the legal difficulties involved." The Japanese consuls seem to possess greater liberty in issuing orders, and having both "police boxes" and consular police in various places, they can more easily enforce their orders. They cannot, however, inflict punishment upon those disobeying such orders.

In the case of the British and Americans even, if, after disregarding the advice of his consul, the missionary got into trouble, or was captured by bandits, the consuls would still be obliged to help him. Nor would a written request by the missionary "that no form of military pressure (may) be exerted to protect us or our property, that in the event of our capture by lawless persons or our death at their hands no money be paid for our release, no punitive expedition be sent out and no indemnity exacted," relieve the consuls from the responsibilities imposed by the existing treaties. (Such a statement, however, might have a bearing in the making of claims for damages or indemnities.) Even the repeated failure to register at his consulate or to secure passports leaves a national of one of the extraterritorial Powers amenable to his country's consular courts. A British Order in Council says, "If any British subject neglects to obtain registration under the provisions of this Order, he shall not be entitled to be recognized or protected as a British subject in China, but he shall, although not registered, be subject to the jurisdiction of His Majesty's Courts in China." In other words, a missionary cannot in this negative way divest himself of his citizenship; a consul may refuse to recognize a person as his national, but it is a responsibility that probably few consuls would care to shoulder. In the matter of indemnity, however, the officials will not include losses that are not presented to them; for example, if a mission or an individual does not desire to be reimbursed, such losses will not be included in the claims for damages presented to China. This seems to be, at any rate, the prevailing rule at present.⁶

So much for the relation of the missionary to his own government. In short, his legal orientation is almost entirely in the direction

6. For most of the preceding paragraphs consult Willoughby, *Foreign Rights and Interests in China*: 8-80; 193-207, and Hinckley, *American Consular Jurisdiction in the Orient*.

of his own country. Possibly, necessarily so; but still such is his orientation at present.

Under the existing treaties the relation of the missionary to the Chinese government is that of a religious propagandist whom China is forced both to *accept* and to *protect* without having any effective control over his activities. The missionary does, of course, pay for many of the Chinese government services of which he avails himself. He pays Chinese postage rates, Chinese telegraph fees and the Chinese government railway freight and passenger rates. Usually, the missionary voluntarily obeys the local regulations of the Chinese authorities, although as a rule, these regulations are not binding on him, unless they have been approved by the legation of his country. As their national consciousness developed, the Chinese began more and more to resent these limitations upon the powers of their country to control foreigners, including the missionaries.

Now, let us consider, what changes, if any, ought to be made, or might be made, so as to change the missionary's relation, to make him less dependent upon his own government and more so upon the government of China. In other words, can we safely abolish the treaty privileges? If not all, which ones should be thrown upon "history's scrap-heap?" Let us try to answer this by a process of elimination, taking first those that are needed least.

Obviously, the first clauses to consider are those that do not directly affect the missionary but his protégés, the native converts. The treaties assure these converts to Christianity: (1) freedom from persecution⁷, (2) liberty of conscience⁸ and (3) exemption from paying "taxes levied and contributions for the support of religious customs and practices contrary to their faith."⁸

Whenever the writer has discussed these clauses with Chinese Christian students, the students have always almost unanimously insisted that this treaty protection of native converts should cease. This attitude seems to be shared by the majority of educated Chinese. What, however, is there to take the place of these clauses? Chapter II. Article 6, (g) of the Provisional Constitution of 1912 says, "Citizens shall have freedom of religion."⁹ Chapter IV. Article 12 of the Permanent Constitution of 1923, since revoked, says, "Citizens of the Republic of China shall have the liberty to honor Confucius and to profess any religion, on which no restriction shall be imposed except in accordance with the law."¹⁰

With these constitutional provisions let us compare the following: (1) Article 50 of the Swiss constitution, "The free exercise

7. Mayers, *Treaties*: 62, Article XIII; p. 341, Article XIV.

8. *Ibid*: 341, Article XIV.

9. *China Year Book*, 1925: 634.

10. *China Year Book*, 1925: 695.

of religious worship is guaranteed, within the limits compatible with public order and good morals."¹¹ (2) Two articles of the Dutch constitution; Chapter VI. Art. 167 says, "Every person shall be absolutely free to profess his religious opinions"¹² and Article 168 reads, "Equal protection shall be granted to all religious denominations in the kingdom."¹² (3) The first amendment of the American constitution which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"¹³

It is obvious that the Chinese constitutional paragraphs are not very comprehensive in their guarantees; the first one assures liberty of conscience but not of worship; the second with its phrase "on which no restriction shall be imposed except in accordance with the law" seems to imply that Parliament could pass laws imposing religious restrictions. However, China will, no doubt, soon have another constitution; and if the native Christians do not want treaty protection, it is clearly their task to see to it that their next constitution embodies definite and far-reaching guarantees of religious freedom of both belief and worship. Moreover, we must remember that China has now, which was not the case when the treaties were signed, a modern Supreme Court which assumes that the country has a constitution, a supreme law of the land. In short, the "convert" clauses seem no longer necessary.

From those affecting the convert let us proceed to those affecting the converter, the missionary; e.g., (1) right of propagation, (2) securing for his society land in the interior and (3) "effective protection" (cf. page 2). As to the right of propagating Christianity, if the *native* Christians are willing to trust China's constitution and courts for their whole religious security, there is no compelling reason why *foreign* missionaries should not trust the same for the right of propagating their religion.

The future right of foreign missionary societies to acquire in the interior land "in perpetuity" and to erect buildings thereon, it seems, should be abolished. During the seventeenth century the Roman Catholic missionaries worked in practically every province without such treaty rights; in Japan the missionaries never enjoyed such a privilege, and it is difficult to see why in China foreign workers should have such a right indefinitely. On the basis of Article III of the Sino-German Agreement of 1921 German missionaries can go wherever "the citizens of another nation are allowed to do so".¹⁴ If this were applied to all nations, it would probably mean that foreign missionary societies could not acquire and hold land in perpetuity in places not now occupied; i.e., they

11. W. F. Dodd, *Modern Constitutions*, II: 272.

12. *Ibid.*, II: 113.

13. *Ibid.*, II: 306-307.

14. *The Chinese Social and Political Science Review*, October, 1924: 184.

would probably not be allowed to open new stations. With millions already invested in property and with hundreds of men and women at work there are few, if any, convincing reasons for continuing the present treaty privilege in any form, as long as it is clearly understood that purely native missionary societies have the constitutional right to go wherever they please.

As to property already secured China promises in the Sino-German Agreement "to give full protection" and not to sequester it "except in accordance with the generally recognized principles of international law and the provisions of the laws of China;" with the significant condition "that the German Government will treat the Chinese residents in Germany in like manner."¹⁵ Since German missionaries, both Protestant and Roman Catholic, are working successfully and without difficulty on the basis of this Agreement, it hardly seems necessary for missionaries of other nationalities to demand more security for their property, providing there is no immediate and unconditional abolition but only revision of the rights of extraterritoriality.

When we come to persons, we find that the Sino-German Agreement promises "full protection" to the Germans working peacefully in China"; but again with the proviso that the Chinese in Germany receive reciprocal protection.¹⁶ But after all, a missionary's most effective protection is probably the good-will of the local officials and of the people; and the Sino-German Agreement has been most successful in restoring good feeling between the Germans and the Chinese, largely no doubt, because the Agreement is based upon the principle of reciprocal privileges.

To sum up: the position here taken is that missionaries could safely agree to the abolition of their own special treaty privileges, if they are given the protection German missionaries and their property can claim, and if extraterritoriality is not immediately and unconditionally abolished but only revised. The foreign commercial interests, on the one hand, could not reasonably object to such an arrangement, and the Chinese Government, on the other, would hardly insist on giving less protection to the missionaries than to her recent enemies.

This brings us to the privilege of extraterritoriality, which the missionary and the merchant of the Treaty Powers enjoy in common. Here we are on much more difficult ground and also on one where the missionary should consult the interests of the merchant and *vice versa*. The suggestion that the missionaries might surrender extraterritoriality while the merchants be allowed to retain the same will, undoubtedly, never be sanctioned by the governments concerned. In the case of the United States, even if a treaty with such provisions were ratified by

15. Ibid, 188.

16. The Chinese Social and Political Science Review, October, 1924: 187-188.

the Senate, the Supreme Court would most probably declare such a treaty in violation of the Constitution. (Cf. H. St. George Tucker "Limitations on the Treaty-Making Power;" pp. 54, 92.) In short, merchant and missionary undoubtedly, will have to stand and fall together.

Revision of some sort is bound to come; the special "convert" and missionary clauses of the treaties will probably be discarded. Whether the principle of extraterritoriality will be touched is not so certain; but it will be worth our while to explore some of the possibilities.

What China would like to see done we can learn in the Sino-German Agreement of 1921. Article III of this Agreement says that Germans "are placed, both their persons and properties, under the jurisdiction of the local courts; they shall respect the laws of the country wherein they reside."¹⁷ The "Judicial Guarantee" of this Agreement reads, "Law suits of Germans in China shall be tried in the modern courts, according to the modern codes, with the right of appeal in accordance with the regular legal procedure. During the period of litigation, the assistance of German lawyers and interpreters who have been duly recognized by the court, is permitted." This assures the Germans the following:

- (1) Trial in modern courts (of which China has 122).
 - (2) Trial on the basis of modern codes (of which there are five, partly promulgated).
 - (3) The right of appeal to higher courts.
 - (4) The right to use German lawyers.
 - (5) The right to use authorized interpreters.
- (It should have included the right to summon German physicians in cases where necessary).¹⁸

After extended inquiries among all classes of Germans as to the working of this Agreement, the writer offers the following conclusions of the Germans themselves:

(1) *Settlement of Estates.* This has not given ground for any complaints.

(2) *Civil Suits.* The decisions rendered by the Chinese courts have on the whole been of a high order.

(3) *Criminal Cases.* The number of cases tried is too small to enable one to form a definite and final conclusion; but so far, there has been no case of serious miscarriage of justice.

17. The Chinese Social and Political Science Review, October, 1924: 184.

18. Since the signing of the Agreement an arrangement has been made at Shanghai whereby a German physician from the Paulun Hospital, a German institution, will be consulted in all cases, involving Germans, calling for medical knowledge. It is expected that this arrangement will be extended to other large commercial centers with a considerable number of Germans.

Again, in Shanghai, coroners' inquests, involving Germans, have been entrusted to the Tung Chi Medical College and the Paulun Hospital with the understanding that a German physician will hold the inquests.

Cf. Ostasiatische Rundschau, September, 1924: 116; October, 1924: 144.

Of course, there are criticisms of the Chinese judicial procedure, and these center around the following:

(1) The case of Scherer in Mukden. The accused, after having been nagged by a number of Chinese boys, struck one of them with a cane; the boy died 9 days later; and Scherer, without using a German lawyer or an interpreter, as was his right, was given a prison sentence of 7 years; on appeal, the higher court reduced the sentence to 3 years and 2 months. After having served a few months of his prison term Scherer was pardoned by the Ministry of Justice. The lower court did make some mistakes, but these were corrected by the higher court; moreover, Scherer was very foolish in not making full use of all his privileges under the Sino-German Agreement.

(2) German Physicians. Two German physicians were sued for criminal negligence in cases of death after operations. The lower courts imposed money fines on both; but in both cases, on appeal, the higher courts reversed the decisions. Of course, in some cases German physicians are as necessary as German lawyers;¹⁹ but the Agreement does not provide for their being called, although the higher courts have at times made use of their services.

In addition to the above many point to the plight of the Russians, especially that of Ostroumoff, as proving the inefficiency of the Chinese courts. Although not a complete defence of the courts the following ought to be said:

(1) In nearly every case affecting Russians the intrigues among the Russians themselves (Red. vs. White; White vs. Red.) have played havoc with the administration of justice.

(2) The Russians have not yet worked out, in treaty form, a definite system of Judicial Guarantees as have the Germans.

It is undoubtedly too early, however, immediately to put all the Powers still enjoying the rights of extraterritoriality on the German basis. Where so many millions of money and so many thousands of lives are involved it is well to go somewhat cautiously. Again, as long as the militarists are not fully under the control of the Central Government, there lurk the following dangers:

(1) The judiciary is still in danger of being interfered with by the militarists. On December 6, 1925, Tupan Chang Tsung-chang of Shantung had Chang Chih, Chief Justice of the Shantung Higher Provincial Court, shot without trial. Such actions do not tend to create confidence.

(2) The militarists would like to burden foreign property with military taxes. In the case of a foreign mission institution of higher learning in North China the militarists, in 1925, tried to impose on the property additional military taxes that were 160 per cent. higher than the normal civilian taxes. Although the Sino-German Agreement, Article III, says the Germans "shall not pay higher imposts, taxes or contributions than the nationals," this article gives no real protection against arbitrary military taxes or forced contributions, once extraterritoriality is unconditionally abolished under present conditions.

19. *Ostasiatische Rundschau*, September, 1924: 116-117.

Various suggestions, much less far-reaching than China's arrangement with Germany, have been made as to what might be done.

(1) *Professor Willoughby* suggests that (a) foreigners be made amenable to Chinese law; (b) in the lower courts, when a foreigner is tried, at least one of the presiding judges be a "foreign expert learned in the law and experienced in its administration;" (c) when the case is appealed to a "superior court," the majority of the judges trying the case be of foreign nationality, the number of these foreign judges to be gradually reduced. This suggestion was made before the signing of the Sino-German Agreement, and it is doubtful whether the Chinese would now be willing to accept such a system.²⁰

(2) *Dr. Jacob Schurman*, former American Minister to China, advocates the following plan: (1) First Step. Foreigners are to be amenable to the new Chinese codes applied by the foreign consular courts for a certain number of years. (2) Second Step. Special Chinese courts in the chief treaty ports and commercial centers for another space of years, in which courts foreign legal experts are to sit with Chinese judges. (3) Third Step. Complete judicial autonomy for China. Of the two, the latter seems to be the better plan, because it is much more definite. But will the Chinese accept it? As in the case of the tariff so in that of extraterritoriality, the Chinese will not accept to-day what five years ago they would have received with alacrity.²¹

(3) *Turkey*. Since the Chinese now often point to Turkey as their model, the new Turkish arrangement is of vital interest. Article 1 of the "Declaration Relating to the Administration of Justice in Turkey," signed on the same day as the Treaty of Lausanne, reads, "The Turkish Government proposes to take immediately into its service, for such period as it may consider necessary, not being less than five years, a number of European legal counsellors whom it will select from a list prepared by the Permanent Court of International Justice of The Hague from among jurists, nationals of countries which did not take part in the war of 1914-1918, and who will be engaged as Turkish officials."²² These experts are to investigate the Turkish courts, have part in the work of the legislative commissions, hear every sort of complaint relating to the courts and to report their findings to the Minister of Justice.

Possibly, the basic idea of this plan could be used here. If China employed similar foreign legal experts for a number of years, and if in addition to the duties enumerated in the Turkish system, the Chinese allowed at least one of these experts to sit as a presiding judge, together with the Chinese judge or judges, in the Higher Provincial Courts and in the Supreme Court, whenever cases involving foreigners came before these tribunals on appeal, we might possibly have a system that would sufficiently protect foreign interests. It would undoubtedly be safe after the militarists are once under the complete control of the Central Government.

20. Willoughby, *Foreign Rights and Interests in China*: 79-80.

21. *The China Weekly Review*, November 7, 1925: 227-228.

22. *The Treaties of Peace: 1919-1923*, II: 1044.

To sum up: (1) The clauses relating to native "converts" are no longer needed. (2) The special privileges of the foreign missionaries can be abolished, if the Sino-German guarantees are extended to all missionaries and, for the present, the rights of extraterritoriality only revised. (3) Immediate, unconditional abolition of extraterritoriality is not feasible at present, and it does not seem safe, as yet, to put all foreigners on the footing of the Germans; but the Powers might possibly work out a compromise system, embodying features of the Turkish plan, that should afford adequate legal protection. Revision of some sort is almost certain. We may soon have to ask ourselves whether we prefer to see our extraterritorial rights reduced on the part of the foreigners by *concession* or abolished on the part of the Chinese by *abrogation*.²³

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²³ In addition to Turkey, Siam has also secured abolition of extraterritoriality. The treaty between the United States and Siam, signed December 16, 1920, provides that the "citizens or subjects" of each country shall have the "liberty to enter, travel and reside in the territories of the other. . . . submitting themselves to the laws and regulations there established." In other words, Siamese are not excluded from the United States, and American citizens are amenable to the laws of Siam. However, "Until the promulgation and putting into force of all the Siamese Codes, and for a period of five years thereafter, but no longer," in certain cases suits may be transferred from the Siamese courts to the American extraterritorial courts.

Cf. *Treaties, Conventions, International Acts, Protocols, and Agreements between the United States of America and Other Powers*, III: 2829-2837.

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Making Christianity Live in China

FRANCIS WEI

BY Christianity we mean two things: first as the Divine Life in man and in human society through Jesus Christ, and, secondly, the expression of that life in human forms. The two are inseparable either in fact or in thinking. As it is aptly put by a German theologian, the life of Jesus is both the *gabe* and the *aufgabe*, a free gift from God and a task to be performed.

As the Divine Life of God in man Christianity is not indigenous in China and can never be. It has its origin in God and its beginning in Palestine. But as the human expression of that life, it has to be indigenous, if it is to be genuine at all. In the former sense, Christianity is one, neither Jewish or Gentile, Greek or Latin, Eastern or Western—One God, one Christ, one Faith, and one Hope. In the latter sense, however, it changes from place to place, from time to time, indeed, from individual to individual. "Christ in me, not I." But the significant idea is, "Christ in *me*."

Each one of us has to live our Christian life by doing our duties according to our station of life. The same divine life may be pulsating in all of us, but the expression it finds in each one of us is and must be different, for the simple reason that we are different individuals. Any attempt to have a uniform expression will be deadening.

What is true of the individual is also true of the nation. Each nation has its individuality and therefore its special duties and expressions of life. Mankind would be impoverished, if we should attempt to limit this variety of expressions. Liberty must be given to all nations to express themselves in the ways most befitting their historical background and their special genius. It is only in that way that real contributions can come from the various nations to the world. Christianity has not found its full expression yet; its expression could not very well be full until all the nations have made their contributions.

But how are we going to enable China to do its part? Present Christ to them, put them in touch with the life of Christ, and let them give expression to that life when they have laid hold of it? To make myself clear may I use a petty schema that I often use in my own thinking?

As we know, the height of Chinese thought is ethical and the outline of the ethics of Confucianism is to be found in the Great Learning and the Doctrine of the Mean—two of the Four Books. Now, in the Doctrine of the Mean which gives the principle of Confucian morality as the Great Learning gives its program, we find in substance the following scheme:—

We start with the 誠 (Ch'êng—"sincerity") which manifests itself in man as 仁 (Jen—"Love") 仁 in operation in a given situation is the 義 (I, "Righteousness") and the concrete forms of its operation is known as 禮 (Li, "propriety"). Thus we have 誠→仁→義→禮

誠 is translated "sincerity" by most sinologues, but the idea may best be rendered by the English expression harmony with or conformity to nature or the universe. But what is the universe or nature? At bottom the Chinese conception is naturalistic, and therefore Confucian ethics has a naturalistic basis.

To Christianize Chinese life is to change the very basis of its morality, to substitute a personal God, the Father of Jesus and of all men for the impersonal, at the best, pantheistic, nature. In other words, the problem is how to give Chinese morality a new soul. That having been done, the rest will take care of itself, if liberty of expression is given.

When Christianity or the Divine Life of God through Jesus Christ is in the Chinese and the Chinese nation, it will express itself in the Chinese family, the Chinese society, and the Chinese state, as well as the Chinese church. When the form is genuinely Chinese, it is indigenous and it cannot help being indigenous if it is free. This raises a problem, how can we effectively get Christianity into the life of the Chinese and the Chinese nation, unless the form in which it is presented to them is indigenous with them? And, on the other hand, how can there be an indigenous form, unless the Chinese have got Christianity themselves? This to my mind is the problem of the Indigenous Church. The Church is the organization which exists solely for the expression and propagation of the Christian life in and among men, and therefore the problem of an Indigenous Christianity begins with that of the Indigenous Church.

What is the Church? What are its constituent elements? When we think of the Church, naturally we think of a group of people who call themselves Christians, organized under the leadership of a minister or a number of ministers, with some definite place, usually a building,

for purposes of worship and as the centre of their religious activities. For the effective execution of these purposes and the proper carrying out of these activities institutions are organized and material means used. For all these things money is necessary.

What would make the Church in China indigenous? Certainly the body of its membership must be Chinese, its leadership assumed by Chinese men, and the money to finance its activities and institutions largely from Chinese sources. Some of you will perhaps begin to think of Chinese architecture and other forms of fine arts, Chinese adaptations of hymnology and ritual, Chinese missionary societies and Christian literature. All these are essential, but we have to ask further whether the motive force behind them is or is not from the Chinese Christians, and whether or not all the activities and institutions are the natural and spontaneous forms of expression of the Christian life in the Chinese Christians. If not, we may have all these things, but not an Indigenous Chinese Church.

You will perhaps wonder why I do not mention Chinese control. But can the Christian life of the Chinese find its natural and spontaneous expression if it is controlled from outside?

Freedom of expression and freedom of experimentation is essential to the great work of making Christianity and the Church indigenous in China.

It is no excuse to say that in the ripeness of time this freedom will be given. We want it now! This morning Dr. Mott* spoke of the rising tide that may not return, at least not in the same form, and Dr. C. Y. Cheng called our attention to the difficulties confronting the Christian movement in this country. Are we going to seize this hour of the rising tide for the Christianization of China in spite of all the difficulties? We can do it by encouraging the Chinese Christians to express the life of Jesus that is in them in ways that are most natural to them and most intelligible to their non-Christian fellow-countrymen.

Friends, do not understand me to say that it is necessary for missionaries from abroad to stop trying to present Christianity to us in their own forms. Let them bring to China all the rich heritage of the Christian bodies in Europe and America, let them bring all their polities, all their creeds, all their rituals which we believe are the results of their Christian experiences and the manners in which they can best express their religious life and convictions. All these are welcome to us, so long as it is not dogmatically asserted that any of them is final. Perhaps it will turn out that the way we Chinese wish to express our religious life is one of the ways already tried out abroad. Making Christianity indigenous in China does not exclude borrowing and adaptation.

*This paper was given at the informal conference, with Dr. J.R. Mott under the auspices of the Executive Committee of the N. C. C., Shanghai, January 5-7, 1926.

But the borrowing must be done by the Chinese and not imposed upon them.

This means that the most tolerant and sympathetic attitude must be assumed by our missionary friends who have been brought up in a different cultural environment and with a different cultural heritage from our own. None of us are in a position to say how the Chinese people will express the Christianity which comes to them through the efforts and sacrifices of the missionaries who have labored during the last hundred, or should I not say, three hundred years. The only way to find out is by daring experimentation. What we desire and need is the freedom of making experiments.

Some of these experiments may fail, and we must not be discouraged by failures. By the grace of God who is ever co-operating with us in all our enterprises undertaken in His name and in the spirit of Jesus Christ some of the experiments will succeed, and will perhaps succeed in such manners as to surprise even the boldest optimist.

This task of making Christianity and the Christian Church indigenous in China is not only ours, but yours too, my friends from abroad. It is our joint task. We need your sympathy and your assistance in the exercise of the freedom of expressing ourselves in the best way we can under the guidance of God.

With the freedom of expression given to the Chinese Christians we may expect to find in the ripeness of time the indigenous Church in China in full blossom—with its own activities, its own expressions in art and in theology, yes, with its own polity and institutions—not as hindrances to its life but as its natural and spontaneous expression of the very life of God in man. No prophet could see this new Church in its details, but all of us who have faith in God have faith in the possibilities of the Church in China.

Before I close, let me just raise one more question—Will the Church in China add to the numbers of the denominational churches now in existence? Perhaps it may, but what harm will that do? The development of the Church in China may show how there may be real unity in diversity, how we may be one in fellowship with Christ though we may express that fellowship in different ways.

As to historical continuity, we shall not break it and we *cannot*. Do we not owe our Christian life and spirit to the labor and effort of our mother churches which have sent us the thousands of missionaries? That relationship will stand and stand forever. God forbid that we should ever think of breaking or ignoring it.

Chinese Women Leader's Conception of the Missionary

MISS TING SHU-CHING

SPEAKING at the "Mott Conference" in Shanghai, January, 1926, to the question, What type of missionary is needed in China to-day? Miss Ting Shu-ching said: "Two characteristics are greatly needed by missionaries in China, at the present time. They should have a living conception of world fellowship in its deepest meanings. They need to be filled with buoyant courage to speak out plainly in matters of international justice; and in approaching international questions arising between other countries and China, their judgments should be based on a high regard for personal human values. There are occasions where a foreigner can be of great help in interpreting Chinese opinion, and where one word from him is worth more than many sentences from a Chinese.

"Missionaries in China to-day also need to have adequate knowledge and experience along political and economic lines. They should consciously believe that the Christian religion has a vital relationship to these problems, and a responsibility for dealing with them, and that in Christianity lies power sufficient for solving them.

"This kind of missionary will accomplish certain things. He will make clear to the so-called Christian nations the fact that Christianity has a vital relation to economic and political problems, and will help arouse the Christians of those countries to a consciousness of their responsibility in this regard.

"He will by these attitudes help to make evident to the anti-Christian Movement (I prefer to call it 'the investigate-Christianity movement') the fact that Christian work in China is not imperialistic and capitalistic, but works for the coming of the Kingdom of God, which is goodwill and brotherhood among all men."

Notes on Current Events

REDS IN SWATOW

INVESTIGATION reveals that the Red Party from Swatow and other parts of Kwangtung are sending many propagandists to Amoy and other parts of South Fukien to foment trouble and further their cause. No doubt they are responsible for the movement. An indication of its momentum is reflected in the fact that some of the local Christian Churches were intimidated enough not to give their usual public concerts, etc., for Christmas, fearing outbursts of opposition.

THE CIVIL WAR

Temporarily civil strife has subsided. The net result of the recent phase of China's civil war was the weakening of the power of Chang Tso Ling, the Manchurian dictator, and the apparent elimination of Marshal Feng Yui Hsiang. In both cases dissension in their staff was one cause that brought about the change. The Kuomintang has temporarily won out. In general the Government remains. Mr. T. C. Wang becomes Minister of Foreign Affairs.

THE MAY 30TH AFFAIR AT SHANGHAI

The Judicial Commission after some delay reported its findings. The British and Japanese members upheld the Shanghai Municipal Council. The American member, however, stated that the police were to some extent to blame in that they did not make preparations earlier. The net result was first that the Police Commissioner and the Inspector who ordered the firing resigned: their resignations were accepted by the Shanghai Municipal Council. In addition the Shanghai Municipal Council sent a cheque for \$75,000 Mex. as compensation for those who suffered as a result of the shooting. This cheque was returned. These efforts at conciliation came too late to be of any good. Furthermore for a judicial commission investigating so serious an event as this to be composed only of foreigners—virtually the defendants in the case—to sit so long after the event and then to bring in a divided report is almost a fiasco. It does not fit in either with the best ideas of judicial procedure or meet satisfactorily the claims of justice.

CONDITIONS IN PEKING

Conditions in Peking are much disturbed. Friends of China have never been more perplexed or discouraged. It does not seem that China's darkest days are behind her as had been thought. Certainly the temporary outcome of the present war is in no wise permanent. The members of the International Tariff Delegation are holding meetings whenever they can get Chinese to sit with them, which is not frequent. Increasingly I think the feeling is that China could get whatever she wanted if she could only maintain a stable government for a short time. Due, I think, to these conditions the question of conditions under which foreigners should remain in China is not so much discussed as it was earlier in the fall. It is giving way to another question, namely, In the present situation what function can the foreigner have in helping China solve her problems? Is he not so nearly helpless that the majority at least could better serve China in their own countries?

In Remembrance

The Rev. Carl F. Kupfer—A Tribute

THE Rev. Carl Frederick Kupfer, Ph.D., was born in Saxony, Germany, June 8, 1852 and called to rest November 16th, 1925 at the International Hospital, Hankow. It is reported that "His death was the triumphant death of the Christian going forth to meet the Saviour he had loved and served."

Dr. Kupfer received his education in America and graduated from the Colleges and Universities of the U. S. A. with the degrees of A.B., B.D., A.M., and Ph.D. He was also author of the following books: "Sermons" "Exposition of Articles of Religion," "God In Nature," and "Sacred Places in China." He was married to Lydia Krill, September 6, 1881 and came out to China in the same year.

He was sent to Kiukiang, Kiangsi, under the auspices of the American Methodist Episcopal Mission and had completed nearly forty-five years of service in Central China Provinces. His idea of a missionary was formed at his mother's knees when he was but a lad of eight years old. His original purpose in coming out to China was to preach but later after arrival in Kiukiang, he was convinced of the need of evangelizing China through her own sons and daughters. With this in mind, he soon started to lay the humble foundation of the present William Nast College, Kiukiang, of which he became president until he retired in 1917. To those who have visited the beautiful and spacious campus of the College, and to those who have come to know the graduates (among whom some fifty are returned students) of that institution, there can be no doubt but that such a work as Dr. Kupfer did will go on in ever widening circles in the lives of the youth of this Republic. A good many of his students are already found in places of nation-wide influence such as editors, educators, physicians, preachers, and leaders of social service. It may not be an exaggeration to say that the entire Chinese membership of the Kiangsi Methodist Annual Conference is made up of his former students.

Dr. Kupfer was truly a man of deep loyalty to God, and will be remembered as such by his many Chinese friends and loved students. He was a tireless worker and a diligent administrator. The outstanding quality of his that persisted to the last was his dogged spirit. While suffering bodily pain and weakness to which others would have succumbed, he drove himself to duties with a smile.

As a teacher and preacher, he diligently instructed the youth and admonished the wayward. He was particularly helpful to poor students. The many scores of scrolls and banners from friends and students which

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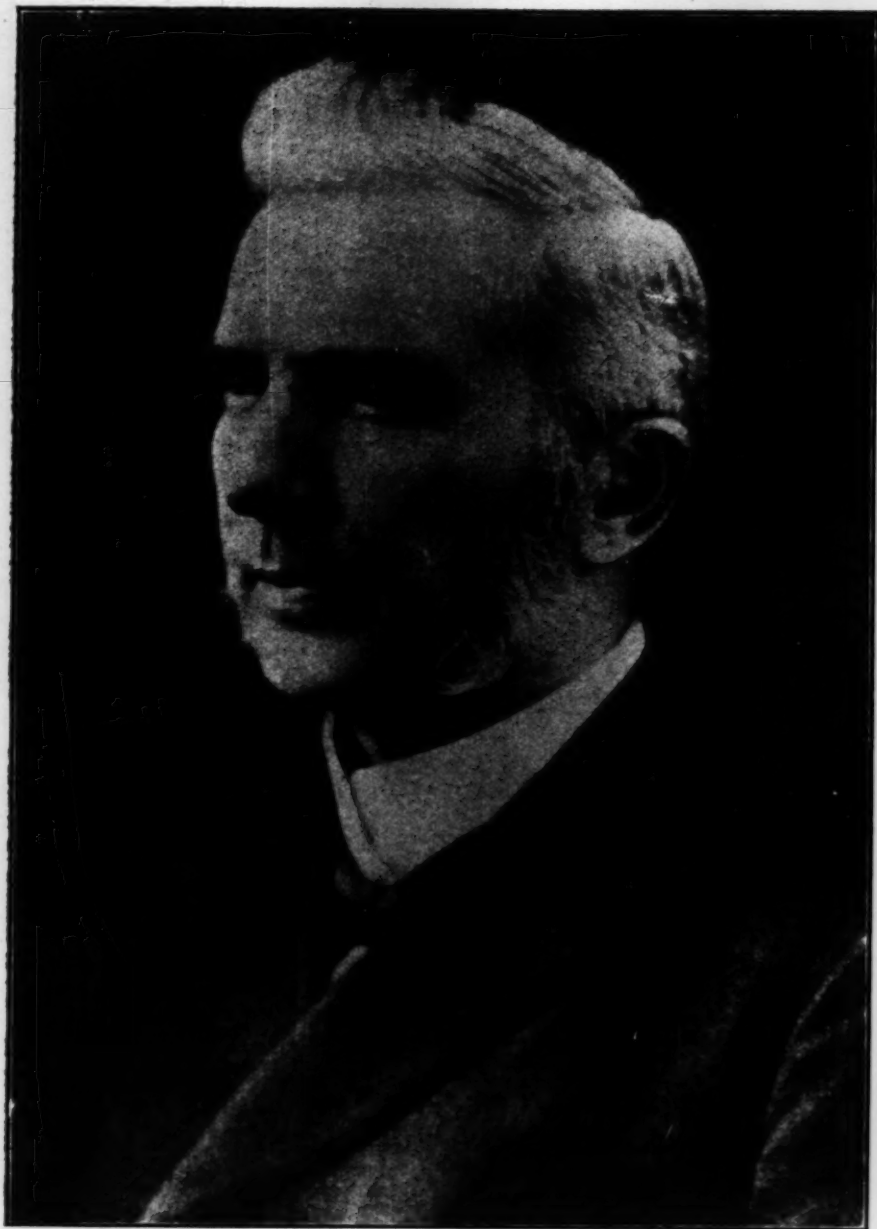
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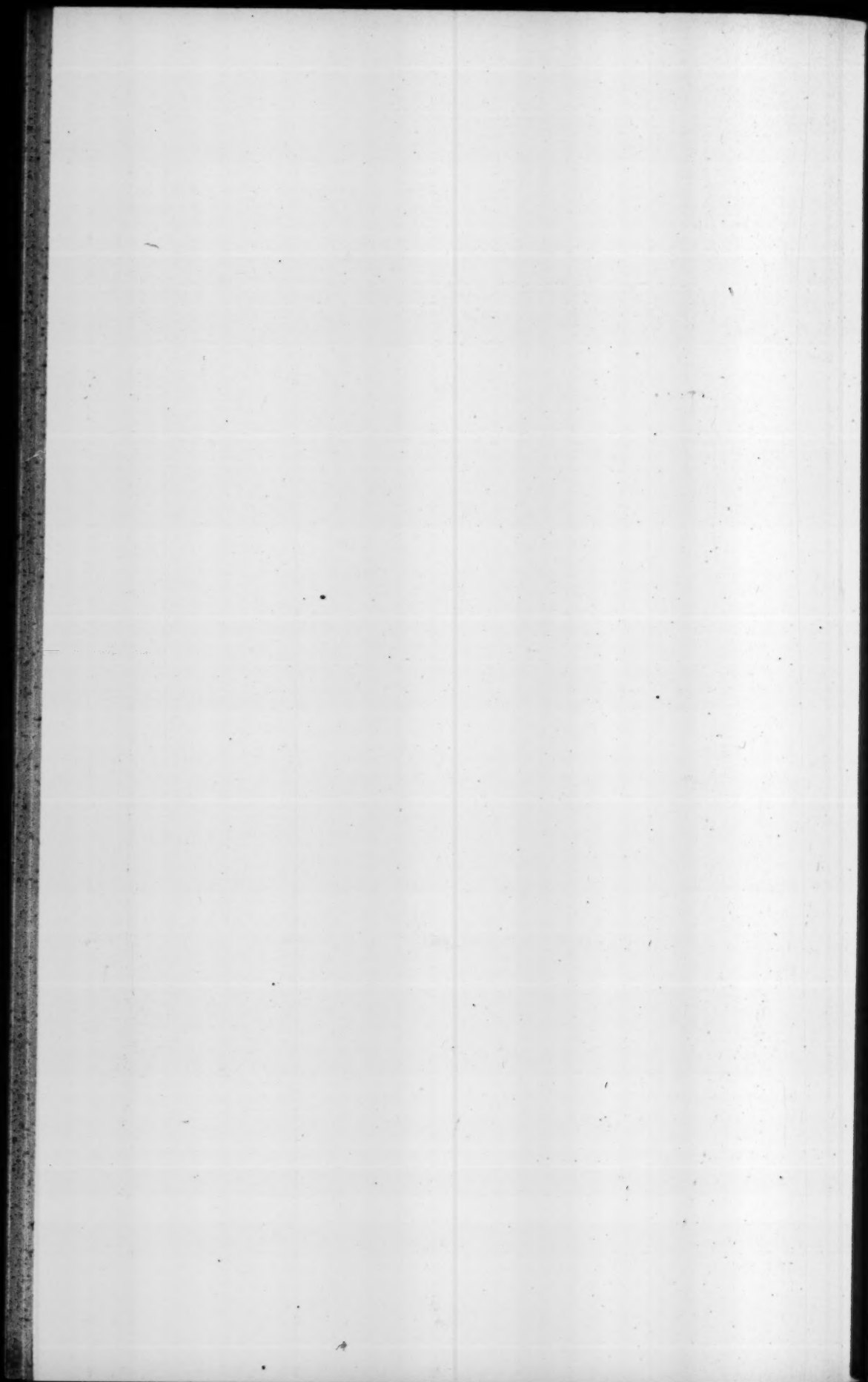
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CARL F. KUPFER



were hung on the walls of the new church, Kiukiang, in which the funeral service was held gave testimony of the love and esteem in which our beloved teacher was remembered. Being a former student of the late doctor, the writer of this memoir gladly pays tribute to the inspiration of his fatherly friendship and brotherly interest. His body was laid to rest near the college in the foreign cemetery on the banks of the Yangtse, where he always wished to lie and where he will awake to behold the glory of the eternal day.

Dr. Kupfer is survived by his wife who is still in educational work at Wuchang, and four children: Mrs. R. Laurenz, Shanghai, Miss H. E. Kupfer, American Legation, Peking, Mrs. J. H. Morgan, Mukden, and Captain A. K. Kupfer, U. S. Army, Fortstrong, Mass., U. S. A.

R. Y. Lo.

Our Book Table

CHINA'S EDUCATIONAL HOUSE CLEANING.

SCIENCE AND EDUCATION IN CHINA. GEORGE RANSOM TWISS. *The Commercial Press.*

It is encouraging in the midst of civil war, anti-foreign criticism and widespread social and political disruption in China to realize through a book like this that the educationists are working steadily to reconstruct China's educational system. Prof. Twiss is another one of those Western experts welcomed to China and engaged in cooperative effort with the Chinese to rebuild China's social and political house by means of a comprehensive system of education. He discloses frankly the weaknesses of China's present system of schools, the pernicious influences working against it, brings out some of the achievements won against terrible odds and also its possibilities for the future. While interested in science teaching primarily Prof. Twiss discusses to some extent every phase of China's educational problem. He has many a good word to say for both students and teachers. Altogether he travelled 15,112 miles, and inspected 190 schools and colleges in 10 provinces and 24 cities. He therefore knows what he is talking about. He urges that the quality of the work be improved but that the system be expanded only slowly. He also earnestly advises closer understanding between foreign and Chinese school leaders. He gives some interesting facts about the philanthropic efforts of Chinese students to educate their less fortunate fellow-countrymen. He does not believe that Chinese students are especially unruly and turbulent. When they do rebel it is often, he thinks, due to some just cause. He comments favorably on the openmindedness of the Chinese teachers and the way the modern government educational systems try to mediate between conservative and modern educational ideals. There is much excellent advice as to the kind of teaching methods the schools in China need. No teacher can afford to miss reading this book. Many others not teachers might also peruse it with profit as it helps much towards an understanding of the real as over against the imagined

China that is set up in the press and the market places of the world and pelted indiscriminately with criticism.

THE DIFFICULTIES OF DEMOCRACY IN CHINA.

THE GOVERNMENT OF CHINA, 1644-1911. PAO CHAO HSIEH. *The Johns Hopkins Press, Baltimore, Md. G. \$3.00. Pages 414.*

The difficulties connected with the democratization of government in China can be readily inferred from a perusal of this study of the Manchu Regime. For among other things the modern democratically inclined leadership of China has to contend with the bad Manchu governmental psychology left by 267 years of accelerated departure from the democratic principles emphasized in early Chinese political philosophy. When the Manchus took China by force these early principles—such as “the throne for the virtuous”—had already become academic shiboleths. The Manchus were motivated mainly by the desire for the preservation of their power. That power was centralized to an enormous extent in the hands of the Emperor. Efficiency of local or detailed administration was, therefore, sacrificed to this lust for centralized power. In consequence “the Manchu Government was one of the most, if not the most, corrupt that China ever had” (page 405). Some of the causes for this progressive deterioration of governmental integrity and efficiency are as follows. (1) The unsatisfactory civil service system. (2) The sale of offices and, to a much less extent, of scholastic degrees. (3) Inefficient provincial government. (4) The fact that “pleasing everybody (was) the universal art of officialdom,” (page 404). (5) The “under-clerks” (probably “yamen runners”) who on account of their knowledge of law were indispensable and who because they were despised and treated like knaves acted the part given them. The Manchus also, in spite of popular prejudice against militarism, moved somewhat farther in that direction for they had a separate department of war and in the 13th year of Kuang Hsu (1887) actually spent 73.33% of the receipts of the central government for military purposes. (These expenditures do not include the cost of the educational system in the provinces). There was very little effort put forth, however, to organize these “military” forces efficiently. Indeed the Tsing Government neglected its “military” arm but tried to keep the examination system pure. This, to no inconsiderable extent, it actually succeeded in doing. This study as a whole illustrates the lack of adequate communications which would enable the people to express effectively their opinion. Whenever they were disturbed with a natural or political catastrophe they might and often did rebel. But such protests failed more often than they succeeded. Frequent imperial and official protests were made against governmental abuses. But the secrecy maintained in the Council of State, the suppression of public information added to the weak communications and the motive of governmental self-preservation effectually prevented these protests from making any lasting difference to the situation. The chief change that has taken place and which will in time correct the bad psychology remaining over from this regime is that the people have “grown from a stage of passive recognition to one of desire for active participation” (page 343) in the government. Many other topics such as taxes, likin, law, etc., are treated in an illuminating manner. The whole study is the result of research in a large number of books principally in Chinese.

MODERN TARIFF POLICIES WITH SPECIAL REFERENCE TO CHINA. By TING MIEN LIU, M.A., 1925. Price \$3.00 Mex. Pages 140.

The book deals with the tariff of six leading nations, namely, The United States, England, France, Germany, Japan and China. The tariff of these countries is more or less protective, with the exception of China. According to the book, "China has neither reciprocity provisions in her tariff nor reciprocity treaties with foreign nations. (p. 69). "The Chinese tariff has not contained any retaliation provision, nor has China practiced the policy of retaliation. . . . Almost every power has some retaliation provision in its tariff act, but China lacks such stipulations," (p. 71). "The treaty tariff of China has no provisions discriminating against foreigners. On the other hand, it grants many favors and privileges to them with the result that China herself suffers," (p. 109).

The book is a scholarly treatise on the history of modern tariff policies, and we believe what it tells us is true and reliable. We agree with the book when it concludes that "tariff autonomy should be granted to the Chinese Republic to do away injustice, to meet her economic needs, and to work for the welfare of foreign nations," (p. 131). The book meets the need of the day and should be read by every person who cares for the world's future welfare.

Z. K. Z.

WONDER TALES FROM CHINA SEAS. FRANCES J. OLCOTT. Longmans. \$1.75.

Here are entrancing tales for children of which some are variants of Cinderella and other well known fairy stories and all of which are full of magic, fairies and ghosts. To read is to realize that common humanity in which the Chinese share. Being meant for younger children this collection does not give the ghastly mythological horrors found in Chinese as indeed in other folk-lore. In comparison with the lores of other Asiatic peoples that of China "attains an amazingly high level of purity." To read these magical tales; therefore, is to learn something of Chinese idealism as embodied in folk lore. It is a fine gift book.

ANCIENT CHINESE PARABLES. 中國寓言. Selected and edited by YU HSIU SEN. Translated by K. T. SEN, Ph.D. With a preface by H. J. C. GRIERSON, D.Litt. Second edition, Price \$0.35 Mex. Published by the Commercial Press.

In these more than one hundred parables one may find the wisdom of China. The Chinese people, educated as well as uneducated, have been consciously or unconsciously influenced in their daily living by ancient platitudes, some of which are found in this book. Every one of these parables is helpful, and, to my mind, well translated and wisely selected. For those who want to learn the method of translating Chinese literature into English and for those Westerners who want to acquaint themselves with the Chinese philosophy of life and with the wit and wisdom of the East, this little book is highly commended.

Z. K. Z.

COLLOQUIAL DICTIONARY. *A Pocket Dictionary in the Hankow Dialect.* M. DONALD GROSVENOR. 5¼ x 4¾, 269 p.p Presbyterian Mission Press, Shanghai, \$2.50.

Miss Grosvenor's little book is an enlarged edition of a similar one written by Mrs. Arnold Foster of Wuchang, and found very useful for

those who want a handy English-Chinese Dictionary. It is the same size as Mrs. Foster's but twice as thick, and gives not only the mere equivalent of the English, but the way in which the particular expression is used. It is rightly called a "colloquial" dictionary, for its language is that of the street and not of the study. Many of the expressions need to be used with care, and some not at all; but given careful usage, the book contains a great number of common expressions that will be most useful to a beginner.

The most serious blemish in the book is the great number of mistakes. There are five pages of errata at the end, but if all the mistakes were corrected another five would be needed. As many of the expressions are those of the "man in the street," it is often difficult or impossible to discover the correct character even if one exists. But in very many cases the character is wrongly given, and for that reason the book will need to be used with great care. This is a serious blemish in a reference book, but perhaps not to be wondered at in the work of one so young. It is a pity the book was published before it had been thoroughly revised by a competent scholar.

CHRYSANTHEMUM. Mrs. ROBERT GILLIES. *Illustrated by Mrs. F. L. CANFIELD. China Inland Mission. 1/6.*

A delightfully told tale of a blind girl who was picked up out of misery and trained into happy usefulness. Once she was threatened with death by drowning on account of her uselessness. She was saved by the intervention of an old butcher whose wife, however, did not share his merciful sympathy. Later she was again rescued from imminent death by a Buddhist neighbor and eventually brought into touch with Christians. The school for the blind finally helps solve the problem for herself and others. The tale makes clear the terrible tragedy that falls on those in China afflicted by nature and driven by the terrible want of low economic conditions. It will give western children an understanding of the needs of many less fortunate children in China.

RUBEN AND IVY SEN. LOUISE MILN JORDAN. *Hodder and Stoughton, 7/6 net.*

This novel attempts to show the effects and psychology of interracial marriage as it concerns the second and third generations. The English widow of a Chinese aristocrat has two children who arrive at marriageable age. The son looks typically English but is really Chinese in temperament. The girl looks typically Chinese but is on the contrary violently English. The son declines to marry a Westernized Chinese girl on learning that his father when dying urged against his children marrying. He intends after his mother's death to return to and live in China. The girl married, happily it is true, but primarily to get rid of her Chinese name. Her child, who also looks Chinese, does not win her love until she lies dead in her mother's arms. Further motherhood is then declined. The thesis back of the novel seems to be that the satisfactions of interracial marriages are not worth the sacrifices involved. The father died of a broken heart due to his enforced exile. Interracial love should, therefore, it seems end with the two who enter into it.

THE LIFE-STORY OF ALICE CULLER COBB. By MARY CULLER WHITE. Pp. 240. F. H. Revell Co., 1925.

This is an intimate account by Miss White of her aunt, Mrs. Cobb, whose fine face forms the frontispiece. In the state of Georgia, Mrs. Cobb was a prominent educator, at the head of a long established woman's College. The narrative shows how she became interested in the foreign mission work of her church (the Methodist Episcopal) and how she visited mission fields in person, having come to China in 1907 at the time of the Centennial Conference. Endowed by nature with many gifts and graces, Mrs. Cobb devoted her life to the service of her fellow-men (and women) and to the advancement of the Kingdom of God.

X.

MODERN CHINA. By HENRY B. GRAYBILL. Ginn and Company. Size, $5\frac{1}{2} \times 7\frac{1}{2}$. Pages i-rii, 1-348.

A Civics reader for middle-school students, with selections from "My Country" by Grace A. Turkington. This rather compendious volume of 350 pages provides meaningful worth-while content for silent reading on the one hand, and on the other hand attempts to provide that much desired and needed textbook in Civics. It does not claim to be a complete and systematically arranged textbook in civics or sociology, but the questions suggested at the end of each chapter, and a list of projects corresponding roughly to the chapters make it quite usable in teaching civics. It is not easy to justify teaching a subject as important as civics in a foreign language, and the reviewer would suggest as a workable compromise, the use of this textbook for silent reading only, with explanations in class, and discussion by the students carried on in Chinese unless dialect difficulties make this impracticable or the teacher has the misfortune to be a foreigner without a working knowledge of Chinese.

The illustrations and applications to China's needs are sufficient in number to make the book a genuine addition to the field of civics and begging the question of the use of English, is a boon to those who wish to teach civics and English at the same time.

It could hardly be used before the Senior Middle School, and preferably not until the last year.

ELAM J. ANDERSON.

THE FOUNDATIONS OF EDUCATION: Vol. I. THE AIMS AND ORGANIZATION OF EDUCATION. By J. J. FINDLAY, Ph.D. London, University of London Press, Ltd. 1925. Pp. 274. Eight shillings and sixpence.

Some years ago Prof. Findlay prepared for the Home University Library a little book on The School which is still one of the most useful introductions to the modern view of education. In two large volumes he is now developing the earlier treatment, and bringing it up to date.

The first volume is most notable for the section on *Aims*. The author endeavors to harmonize the aims of "mass development" and of "individual development." His own interest is very definitely with the latter. "There is only one aim in education: the nurture of the human spirit." "Progress in society is only progress so far as actual individuals, one by one, are advanced." "Progress (is) the advancement or enrichment of the inner life." "The aim of schooling, in all its occasions and pursuits, is to help our

pupils to see themselves and their neighbors in the light of the Universal." "In the language of religion this is called the search for God." He then goes on to consider how the "varieties of experience can co-operate in the culture of the human spirit." He is not afraid to entitle his final chapter in this section "Harmonious Development," giving the term, however, a content enriched by the contributions of modern study of personality and of society. Every page of this section deserves careful reading.

The greater part of this volume is taken up with *Organization*. Here the treatment is definitely for the situation in England. There are valuable paragraphs on the place of private schools and the freedom that a wise government will allow them. He confesses that "the rule of abstinence (from interference with private schools) is hard for our administrators to accept;" but he declares that he would "entrust the State more readily with the provision of our food than allow its officers to act as the sole fount of education and ignore the claims of other institutions," which represent the wishes of *some* families as regards their children," or "the efforts of *some* groups, religious or vocational, or of traditional tastes, to foster specific virtues and specific talents." The subject of religion in education is also treated.

Dr. Findlay's conclusion on democracy in education is worthy of the attention of all school administrators. He distinguishes between the modern democratic organization of educational control and "the inner corporate life of the school, which is by no means democratic."

He hints—and we hope that Vol. 2 will develop that hint—that the legitimate application to education of the modern spirit of democracy demands that the parent, the teacher and even the student shall each have a recognized share in the administration of our schools.

E. W. WALLACE.

"THE PATHS THAT LEAD TO GOD." By WILBUR FISK TILLET. *Doran and Co., New York. 1924. \$4.00 net.*

Dr. Tillett is Dean Emeritus of the Theological Faculty and Professor of Christian Doctrine in Vanderbilt University. In this day of serious inquiry into the nature of God, this book comes as a valuable aid to our thinking. He gives us a survey of the grounds for theistic and Christian belief. Among the different paths which he mentions and explains as being paths that lead men to God are those of: nature, science, evolution, reason, Bible, Christ, church, creeds, doubt and experience. He brings in the latest and best thought on each subject, and arranges his material in such a manner as to make it both convincing and inspiring.

This book is the result of a lifetime of study and of service. It immeasurably enriches our literature on Christian apologetics. It is easy to read. The logic is clear. Old arguments are given, but in a new dress, while much new and modern material is introduced. The author's purpose was to take his readers on a serious and extended journey in the fields of thought, and he has succeeded well.

C. M. D.

WILLIAM ROBERTSON NICOLL. *Life and Letters*. By T. H. DARLOW. *Illustrated. Price 10/6 net. Hodder & Stoughton Ltd., London.*

Robertson Nicoll has been a well-known but yet somewhat mysterious personality in most parts of the English-speaking world. *The British Weekly*,

inevitably identified with him, provided a unique and satisfactory link for people of all denominations, and many outside of them; whilst Nicoll's books have been a comfort and stimulus to many in different walks of life. This fascinating biography will therefore have a wide welcome. As Mr. Darlow says, "Here was a powerful editor, continually hampered by frail health; a stalwart politician, steeped in literature; a deeply-read theologian, who outstripped his rivals in business; a writer of tireless industry, whose talk overflowed with humour; a mystic, who had mastered the whole craft of journalism; a catholic-minded humanist, who kept his fervid Puritan faith."

We have all heard about Nicoll's wonderful library in London, and we are not surprised to hear that his father was a bookworm. Although his income never quite reached £200 a year and was even much nearer the £100, yet before he died he had contrived to accumulate 17,000 volumes. Nicoll learned much in this humble Free Kirk manse and afterwards in the University and Free Church College in Aberdeen. Although a sagacious man of the world—in the best sense of that phrase—and following closely and intelligently the events of the day, he was one of the band of Christians "whose temper and vocation turned them away from intellectual questionings and from ecclesiastical forms, and drew them towards the Source and Object of faith."

Mr. Darlow has so skillfully woven his materials together that no phase of a complex personality and no feature in a crowded life seem to be omitted. Most of all we are impressed with the fact that to Nicoll "the solemn realities of evil and of redemption appeared as the chief concerns of man—and of God."

G. M.

YOUTH'S ADVENTURE. ALLAN A. HUNTER. *D. Appleton, New York.* \$1.25 Gold.

This book is a good antidote for that loss of spiritual adventurousness sometimes charged against modern missionaries. It calls for that something beyond creeds, traditions, denominational self-preservation, and conventions all of which mark the senescence of the church and the overcautiousness of Christians. The problems of war, industry, sex and race are looked on as challenges towards a fuller and freer life. The Christian must go farther in making human relationships minister to spiritual life than the world or miss his calling. A minority of modern Christian youth is winning higher ground in Christian living. This is to some extent their declaration of faith. It is a call to higher levels of faith. It is a message of light breaking through dark clouds. It is the urge to kinship. It is a challenge to cease fighting over the beliefs we don't believe and find out what we do believe and then take Christ's adventurous risk in trying to make good. It is the recurring dynamic of the faith given us by Christ.

THE LIVING RELIGIONS OF THE WORLD. By JOHN A. MAYNARD. *Moorhouse Publishing Company, Milwaukee, Wis.* G. \$1.25.

In this volume the author, an Associate Professor of Semitic languages and of the history of religion in Byrnmawr College has put together the results of his teaching and study in a brief and very condensed form. There is a very brief review of the religious life of China. The author questions "whether missionaries have acted wisely when they appeal to

consuls, ambassadors, and the argument of foreign guns, to protect their converts for breaking laws that are fundamental to Chinese society," the laws in question being concerned with the worship of ancestors or the "elementary rules of filial piety."

THE SHINING TRAFFIC. By KENNEDY WILLIAMSON. Hodder & Stoughton. 6/0.

We read these sermon-essays with unflagging keenness of interest. For they are full of novel insights into everyday truths and situations, and contain also many whimsical comments on human foibles, frailties, fancies and fears. Frequently overlooked features of modern life are used to point ancient principles of living. Many pages gleam with hints which cut deep though set in words of charm.

THE IMPROVEMENT OF TEACHING. By GEORGE E. FREELAND. New York. The Mac-Millan Company, 1924.

The author made a study of the class room practice of one hundred "successful" teachers. He has analysed the elements in their successful practice and describes the results of his study in this interesting book. It is practically useful to the beginning teacher, and should help him to a right attitude toward his work. The chapters on the use of "home made" tests for the diagnosis of student weaknesses, and for their correction, are especially good. The reader is sometimes irritated by the continual reference to the "superior teacher", but the book is one that is sure to be stimulating to teachers who do not claim superiority, but who desire to serve faithfully the children with whom they work.

E. W. W.

THE INDIANA SURVEY OF RELIGIOUS EDUCATION. Vol. I. *The Religious Education of Protestants in an American Commonwealth.* Vol. II. *Measurements and Standards in Religious Education.* Vol. III. *Religious Education Survey and Schedules.* Under the direction of Walter S. Athearn. New York, George N. Doran Company. Pp. 580, 532, 271. Price, Gold \$5.00 each volume.

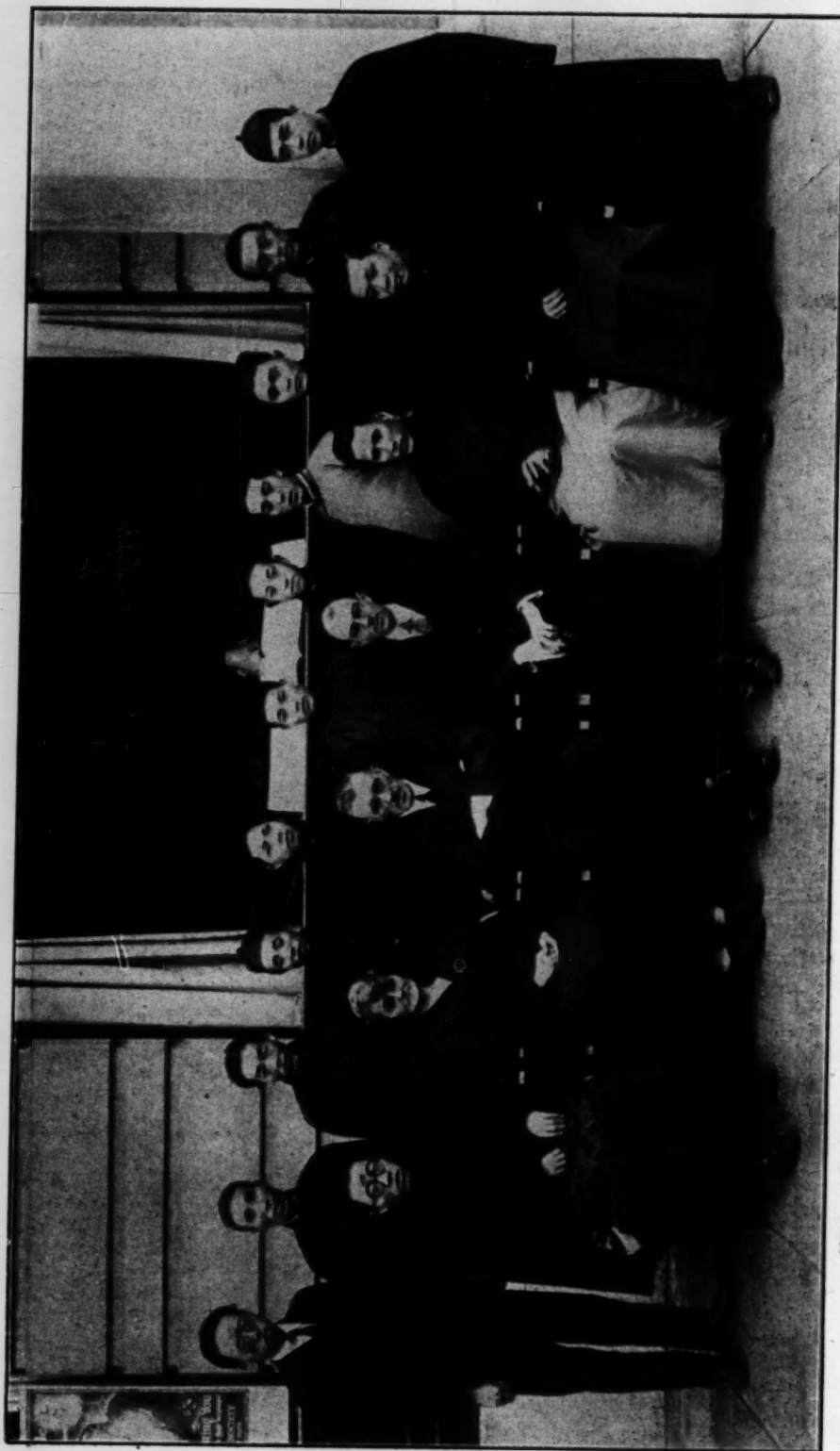
These large volumes report in great detail the most elaborate study ever made of organized religious education, a study begun under the auspices of the Interchurch World Movement and completed by the Committee on Social and Religious Surveys, now the Institute of Social and Religious Research. While surveys of general educational systems, local and state, exist in abundance, this is one of the very first and by far the most exhaustive survey of religious education that has been attempted. It will probably be many years before another such study will be undertaken. For this reason the report is of special value to those who are responsible for directing the policies and evaluating the results of religious educational activities especially in Sunday Schools, or "church schools".

The conditions which are reported differ radically from those in China. But the methods of study that were used, and some of the findings, are full of suggestions for situations now facing Christian leaders in this country.

Vol. I. gives, with a wealth of statistical and illustrative data, the results discovered in the study of Church School Buildings, Organization



THE AMERICAN BIBLE SOCIETY, CHINA AGENCY HEADQUARTERS, SHANGHAI.
Sales Room in Missions Building, 23 Yuen Ming Yuen Road, Shanghai



THE AMERICAN BIBLE SOCIETY, CHINA AGENCY HEADQUARTERS STAFF, SHANGHAI, DECEMBER, 1925

Left to right:—Seated: Mr. Wah Fuh-hsing, Shipping Clerk; Miss Bessie Barchet, Office Secretary; Rev. W. M. Cameron, Assistant Agency Secretary; Rev. Carleton Lacy, Agency Secretary; Rev. Lin Tien-ho, Field Secretary; Mr. H. S. Chiang, Book-keeper; Standing:—Mr. Djang Chih-ping, Proof Reader; eight office boys, clerks and packers; Customs man; Sales Clerk.

and Administration of Religious Education in the Local Church, Child Accounting in the Sunday School, Teachers and Supervision of Teaching, and Supervision and promotion of Religious Education.

In Volume II are found the score cards and scales used in securing and evaluating data. There is a valuable adaptation to church schools of the Strayer-Engelhardt Score Card for Public School Plants, which has been used in an adapted form in one part of China. A very ingenious and elaborate Score Card for Church School Textbooks was produced for this survey, and is well worth study. The results of teaching are measured by five tests, especially adapted for the purpose. This part of the report, probably, is most immediately useful to the situation in China. These tests are: "Sunday School Examination A" (true-false test), the "Boston Revision" of that test (substituting "multiple recognition" for "true-false"), "Biblical Knowledge Test" (using a variety of technics), "Multiple Choice Test of Religious Ideas", and "Moral Conduct Tests". The results of all five are combined in a "Composite Standard" (or "Index Number").

Vol. III. gives the schedules and forms that were used in the survey, showing the elaborate and careful methods used. Any person engaging in a survey or in testing will find much help by a study of these forms.

The student and administrator of religious education, and advanced students in general education, will find these volumes invaluable for reference.

E. W. WALLACE.

TENTATIVE STANDARDS FOR CHRISTIAN MIDDLE SCHOOLS. *China Christian Educational Association, Shanghai.*

This pamphlet provides standards whereby to test and improve Christian middle schools. It covers the problems of organization, administration, students, plant, health, equipment and curriculum. It was published at the request of the Council on Elementary and Secondary Education.

A NEW SYSTEM CURRICULUM IN THE CHRISTIAN SCHOOL. By HENRY P. GRAYBILL. *China Christian Educational Association, Shanghai.*

The general aim of this pamphlet is given in this paragraph in the introduction:—"While recognizing that Christian schools should conform in general to the general requirements of the national curricula, it must not be forgotten that as private schools they are more free to experiment with variations from the curricula than are the publicly controlled schools; indeed, it is through such variation that they make their distinctive contribution to the educational system of China. The new system courses leave much place for this variation.

BIBLIOGRAPHY OF TEXTBOOKS FOR THE PRIMARY SCHOOL. By Y. P. D. TIEN. *China Christian Educational Association, Shanghai.*

This is a tentative bibliography of textbooks available for use in primary schools. It is hoped to add to it from time to time as co-operation with primary school administrators becomes possible.

BRIEF MENTION.

THE SEA WALL. By LYON SHARMAN. *The Macmillan Company of Canada, Ltd., Toronto.*

This is a collection of forty-one poems all based on some impression received in China, where the author was born. Some of the deep undertows of thought which move the person on the streets of China have flowed into the lines of these poems. Some deal with legends, some with motives and some with passing bits of life or color. The decorations were made by the author. Altogether a charming little volume to send as a reminder of the China that is.

FLOWER SHADOWS. By ALAN SIMMS LEE. *Elkin Mathews, 4A Cork St., London, W. 1. Price, 3/6 net.*

Mr. Lee has done a real service in putting translations of these ancient and contemporary Chinese poems within the reading of those who are confined to English. He has wisely not mutilated the poetic thought of the original by trying to keep it within the confines of a recognized English rhyming scheme; the beauty of the original thought is, therefore, the more evident. The contemporary verse deals with factories, military barracks, new conditions of poverty—all things which the ancient poets would not have recognized as a part of China.

DISPATCHES FROM NORTH-WEST KANSU. By A. MILDRED CABLE and FRANCESCA L. FRENCH. *China Inland Mission Tract Society.*

This book of *Dispatches* will serve to enlighten many whose interest in Kansu lies in the realm of evangelism rather than of science. With no mention of privations and with a spirit of heroism taken for granted, there is the tale of how the Message is being carried, over quagmires, through dust, onsets of fierce Mongolian dogs, the ignorance and primitive conditions of this far inland province. Those who have seen the Panchan Lama in his wanderings over China will be interested in this picture of his background; also in the mention of the Dalai Lama, his greatest enemy.

S. F. B.

REPORT ON HONOLULU INSTITUTE. 太平洋國交討論會第一次會議報告書
Compiled by L. T. CHEN.

The report is arranged in four parts. The first two parts are more interesting and important than the remaining two. Speeches, such as those on "A Brief Study of Confucianism," "The Industrial Future of China," "China as She is To-day," "Opium and International Relationship," "Three points that China Expects Powers to Recognize," etc., though brief, have succeeded in stressing main points.

The style of the Chinese used is simple Wenli and the compiler must have put much effort into gathering the materials.

Z. K. Z.

MONGOLIA YESTERDAY AND TODAY. *Tientsin Press, Tientsin.*

This pamphlet covers briefly numerous and various aspects of conditions in Mongolia. Home life, marriage, "red" influence, politics, self-government, disease, militarism, etc., all come under brief review.

ANTHROPOLOGY OF NORTHERN CHINA. By S. M. SHIROKOGOROFF. *Royal Asiatic Society, Shanghai. Price \$3.00.*

This is a collection of anthropological data. The book is of interest, therefore, only to experts. The author evidently concludes, however, that the study does not give sufficient data whereon to fully explain "the real importance of the Chinese among other ethnical groups of Asia."

ETHNICAL UNIT AND MILIEU. By S. M. SHIROKOGOROFF. *Edward Evans and Sons, Shanghai.*

A discussion of the general principles of ethnical and ethnographical variations. Dealing as it does almost exclusively with theory, this volume, while interesting to students of the subject, is not of much interest to the general reader.

THE NEXT STEP IN THE CHRISTIANIZATION OF THE WORLD. By FRANK J. RAWLINSON. *Peking Leader Press, Peking. 10 cts.*

This is a reprint of an address delivered at the dedication ceremony of the new Yenching School of Chinese Studies.

THE SPECIAL TARIFF CONFERENCE. *Tientsin Press, Tientsin.*

This is a reprint of an article originally published in the Peking and Tientsin Times. It deals to some extent with the origin, principles and factors of China's present tariff system. China's aims and desires are compared with treaty conditions as they have developed up to date.

LOTUS FLOWER. By MARGARET E. FAITHFULL-DAVIES. *Church of England Zenana Missionary Society, 27 Chancery Lane, London, W.C.*

A short story, with sketches by the author, of a Chinese girl's conversion to Christianity. Some quaint marriage and other customs are interestingly described by one who has first-hand knowledge of Chinese homelife.

PERIODS OF CHINESE HISTORY. By THOS F. CARTER. *Ginn & Co. In the chart form folding style G\$1.96, wall map G\$5.00.*

This chart covers the period B. C. 2800 to A. D. 1900. It outlines the main periods of Chinese history, indicating their general characteristics, and shows where they parallel movements in western history. A most useful chart for schools and students.

TENTATIVE FINDINGS OF THE SURVEY OF RACE RELATIONS. *The Institute of Social and Religious Research, 370 7th Avenue, New York City.*

This is a short and preliminary report of a Canadian-American study of the Oriental on the Pacific Coast. It is extremely interesting and significant. Some unexpected facts are brought out as to the Chinese adaptability, their character and their relation to white people on the western coast. Now that Land laws and Federal Exclusion laws limit the opportunity of the Oriental a kindlier feeling towards him has developed. On the other hand the Oriental is far from satisfied. It is interesting to note that the American born Orientals tend to acquire all the external mannerisms, sentiments, personal characteristics and loyalties of the American community in which they grow up. For the second generation of Orientals in Occidental lands the problem of assimilability, if that is what is desired, seems to be a very simple one.

Correspondence

Is the Boycott a Moral or Military Weapon?

To the Editor,

The Chinese Recorder.

DEAR SIR:—Your editorial in the January number of the RECORDER must, I think, have left on the minds of many of our readers an impression of serious want of balance, and that because you have left out of account a salient feature of the situation. It may be that one who belongs to the nationality that has had—unjustifiably, as he thinks—to

bear the brunt of the attack during these months, and has been living in a place where the attack, so far from being subject to any official restraint, has been made an integral part of official policy, has been quicker to detect the fallacy than others more happily situated might be. I refer to the contrast which you draw between the "unarmed" and the "armed." "Those Chinese leaders who are asserting China's dignity are not armed. They flourish no sword nor point to couching cannon or gray warships." "The boycott and strikes have made

real the ability of the Chinese to protest effectively even though unarmed." "The chief and most prevalent method employed by the Chinese to express either resentment or nationalistic aspirations has been that of unarmed demonstrations and resolutions." You would have it, apparently, that with rare exceptions the weapons of their warfare have been moral, that demonstrations and resolutions have had force only by reason of moral suasion, and that the boycott and strikes have owed their success to the same cause, and are to be approved of on that account. I venture to suggest that there is here a wholly false assumption, and a largely false distinction. Since the beginning of these troubles I have waited patiently to see the question raised and argued in Christian circles whether a boycott of all the nationals of any country, because of the offences real or assumed of a trifling few of their number is *from the Christian point of view* justifiable. In all the declarations made either by Chinese Christian bodies or by missionary bodies I have failed to see any protest made against the morality of this summary method of indicting a whole people, and taking revenge on the certainly innocent for the offences of the presumed guilty. (If there have been such, I shall be glad to be corrected.) Are we to take it then that this method of dealing with a foreign people, whether British or Japanese or conceivably American, is approved by the conscience of the Chinese church and of the missionary body generally as one which should be used to an indefinite extent in the future? Whatever be the case within the church, outside it the boycott is approved as a weapon of warfare, not at all because it deals in moral forces, but because, for a people ill-equipped with "sword and couching cannon

and gray warships" it is the safest and surest way of doing the greatest possible injury to an enemy. It is used in the spirit of hate, with the purpose to destroy, and that is the spirit of war. Is it then to be commended by Christians as a more excellent way than war merely because it does not involve bloodshed, except in a very limited degree, regardless of the fact that by its persistent propaganda it eats away rapidly all those finer feelings that make for the brotherhood of man, and involves merely the destruction of souls? I fail, sir, to see your distinction between war as a brutal business and boycott as a lofty implement of moral suasion. As the matter has come home to us here in this place, I see little difference from the moral, still less from the Christian, point of view, between shooting a man, and doing your best to make sure that he be unable to procure any food, and foully ill-treating such charitable souls as may try to supply it to him.

To anyone who knows anything of the real working of boycott and strike movements it is surely unnecessary to assert that the forces by which these are energized are not dominantly moral. Without wholesale intimidations, threats and often acts of violence against those who are not prepared to join them, and their wives and children, few indeed of these would be successful, whether it be a students' union or a labourers' union, when once the leaders have given the word for a strike, the ordinary member cannot call his soul his own. There is no need to elaborate this point; it is too familiar. But behind all "unarmed demonstrations and resolutions" there lurks this baleful tyranny, and the source of its strength is mere brute force. I am far from denying the place which moral indignation and high idealism has had in the agitation of the past

months; I only affirm that without the use of these weapons of force it would not have reached anything like the proportions which it did.

I fail then to find sound basis of fact for your conclusion; "The Chinese stood for their inherent rights *armed only with moral dignity!* And the world gave heed. The unarmed won." These words would have been true had there been no boycott, with its inevitable preaching of the gospel of hate, and no strikes, with their inevitable accompaniments of intimidation and denial of individual liberty. I do not suggest that these were not natural reactions; it may even be argued that they were justifiable. But I protest against the complete ignoring of the fact that these are methods of violence, and that, so far as they have been used, they have seriously compromised the "moral dignity." And I shall continue to hope that before long the Chinese Christian conscience and perhaps the missionary conscience will have something to say on these matters.

I am,

Yours faithfully,

H. F. WALLACE.

Swatow, Jan. 5, 1926.

Bible in Modern English

To the Editor of

The Chinese Recorder.

DEAR SIR:—Have any of your readers been feeling a need which has pressed itself insistently upon me?

I have recently succeeded in interesting a group of Middle School Seniors in a voluntary Bible Study class by suggesting that we read one of the Gospels in English. When I sent off my order for copies of Mark's Gospel I was hopeful that the book-store would be able to sup-

ply it in a modern speech version, but they had only the King James version available. The difficulty of using this old translation of the Bible with a group of Chinese Middle School students, even though they be seniors, is at once apparent. What is required is a modern speech version, put out in the very inexpensive form of Scripture portions, cheap enough so that students can buy them or the missionary can afford to give them away. The complete New Testament in modern speech as put out by Western publishers is too expensive for the purpose, and it is doubtful if such cheap Scripture portions in a modern translation are available in China. If I am mistaken, I'd be glad to know where they can be secured.

It seems to me that compulsory Bible Study in Mission Schools is going to become more and more difficult and it may be that we shall have to use English as an inducement in enlisting students in our voluntary Bible classes. In that case the need I have suggested will become more insistent. Would it not be well to prepare for it in advance? With this in mind I have written to the author of the "Centenary Translation," whose interest in missions is well-known, stating the problem and asking whether the publishers could put out such an edition as would meet our needs, or would grant permission to some publishing house to reprint portions of the translation. Some such arrangement could doubtless be made if there is an evident demand. Is there such a demand? If there is, I hope your readers will make it felt. Perhaps a letter to the translator, Mrs. W. A. Montgomery, Rochester, N. Y., might not be amiss.

Sincerely yours,

KENNETH G. HOBART.

An Error Needing Correction

To the Editor of

The Chinese Recorder.

DEAR SIR:—Two men are going around this part of the country as agents for a book in Chinese called "Health and Longevity." It is every man's own business whether or not he chooses to pay four dollars for that production, but these men have another line which raises a question.

To-day one of them named Chang Hsiao K'ung (張效孔) called upon me. The inscription upon his calling card reads:—(基督教安息會交際員 中華民國拒毒會代表) He introduced himself as an anti-opium society agent and opened the conversation with a nauseating flood of flattery. I asked him what society he represented, and he produced an elaborate subscription book which was bound with and appeared to be part of an illustrated magazine called "Signs of the Times," and apparently printed by a Publishing House of the same name in Shanghai. The subscription book has, apparently, been to many yamens and Chinese business houses and has received a good many sums of money from them and also from missionaries.

I shall be grateful if someone can tell us if he knows anything about an anti-opium society, reputable or otherwise, answering to this description.

Yours sincerely,

JOHN GRIFFITH.

Hwaiking, Honan, Nov. 26, 1925.

A Misused Courtesy

To the Editor of

The Chinese Recorder.

DEAR SIR:—We have learned from various sources that the sales agents

of the "Signs of the Times" are still claiming to represent the National Anti-Opium Association and are soliciting subscriptions from various groups for their paper. We wish to state that these men have never been appointed by us to act as our representatives.

The facts are these. The "Signs of the Times" requested us to supply some material on the Anti-Opium campaign for a special issue of their paper. We did so with pleasure and this material was published in a special issue called "Yah Pien T'eh Kan" 鴉片特刊. One of the Secretaries of the Anti-Opium Association wrote a letter of recommendation for this special issue, stating that the material was supplied by us.

We find that this letter has been much misused by these sales agents to induce people to contribute money to their paper. An apology has been made to us by the home office of the "Signs of the Times" and they have agreed to destroy the plate from which facsimile reproductions of the letter were made. An apology has also been published in the Chinese papers "Shun Pao" and "Sin Wen Pao," on November 12th, 1925.

We ask your readers to call the attention of all our Missionary friends to this notice and ask them to collect any evidence they can of such misrepresentation as described above (cards, subscription book, etc.), and send to this office; also to warn their constituency that the "Signs of the Times" are not empowered to represent us at all.

Yours very truly,

T. H. LEE, *Chairman*

National Anti-Opium Association.

Shanghai, Jan. 14, 1926.

Effect of Political Conditions on Christian Work

WEST CHINA

In order to answer this question, some analysis of the political conditions which prevail in Szechuan should be had. For it is understood that this article speaks only for one of the provinces in China. We do not even venture to report for Yunnan or Kweichow, provinces which are included in the term West China. But after being west of the Yangtze Gorges for some years, it is not presuming to offer some analysis of the political conditions which hold in this largest, most populous, and in the "good old times" of the Empire, the richest of the eighteen provinces. Certain facts may serve to show the condition of this province.

- (1) The inability of the Central Government to secure its effective authority in Szechuan.
- (2) The overlordship of military satraps.
- (3) The subordination of civil government to that of a corrupt militarism.
- (4) The oppressive collection of taxes, years before these taxes are due.
- (5) The prostitution of justice for selfish ends.
- (6) Brigandage and oppression by the soldiery.

Such conditions, which have prevailed for some years and only seem to be getting worse instead of better, must have some effect on the work of the Christian churches in Szechuan. But it must also be said that in spite of these untoward circumstances, much good work is being done and progress made. Some of the effects of this unfortunate condition of affairs in this province are:

(1) Because of unsafe travel many are kept away from the churches and schools. It must be understood that quite a large proportion of the church members and enquirers in Szechuan are in country villages and market towns. These do not always have a local church organization but are members of a central body meeting in a prefectural city, or in a district city. These country folk, in many districts, are not able to get to the central church even for the monthly Communion Service.

(2) Pastors are not able regularly to visit outstations. This condition does not prevail all over the province; but it is a fact that in not a few districts periodical visits by pastors, especially Chinese, have been prevented by the presence of bandits, and, in some cases, by unruly soldiers.

(3) Anti-Christian forces intimidate Christians and enquirers. This, Szechuan shares with the rest of the Republic. While there is not such active opposition just now, as during the spring and summer, yet there is a *persistent* campaign going on against the Christian Church. For a time some of the young Chinese pastors in Chengtu were on a proscribed list.

(4) Some lose faith and hope and fall away from the churches. One can readily understand how this should be; for the membership of not a few is mainly nominal. They have not been faced with any active persecution, having come into the churches since 1900. They are unready, because of the lack of a vital spiritual experience, to endure opposition, even though it may only be social ostracism.

(5) There is a sifting of the membership of the churches which will result in the ultimate strengthening of the Church of Christ in Szechuan. One can rest assured of this just as sure as Gideon could quietly see the half-hearted followers of his turn back to their homes. Actually, the church loses no power—only a shortening of the list of names in the roll-book.

(6) The retarding of self-support because of the beggaring of the constituency of the church. This is no theory but an awful fact. By the collection of illegal taxes; by the illegal collection of taxes, and by the great advance in the cost of living, the people are robbed of all their money. Consequently, they are preoccupied by the problem of securing enough food for their families. This is not to say that there is no money in Szechuan; but it is not in the hands of those who are in connection with the Christian Church.

(7) Much quiet effective work is being done. A splendid opportunity presents itself to us to mediate the love and grace of God to this people. Perhaps this will be the best and highest result that will come out of the present injustice and unrest. The follower of Jesus Christ can always show forth the doctrine and life of his Lord in quietness of life and in sympathetic service.

J. TAYLOR.

Chengtu, December 15, 1925.

Another View from Chengtu

The effects upon our work of the events of the past year have been two-fold. They have, on the one hand, in many respects made all forms of Christian work more difficult. On the other hand they seem to have bound our Christian church members and students and us together more closely, I suppose, because we have shared together difficult and trying experiences.

Speaking merely of our own city (Chengtu) and not of our Mission at large, it is our Primary Schools which have been most seriously affected. The attendance at these schools is much smaller than last year. Our Union Middle School has been affected much less, and our University still less, where our attendance is practically up to that of last year. What small discrepancy there is is largely accounted for by the greater care exercised in admitting students.

There seems, too, to be a better spirit among our students, and a greater appreciation of our institution. This is partly due to the fact that certain students, who were indifferent to Christianity, if not positively opposed, and were very critical of our institutions have dropped out, and also to the fact that those who have remained with us through all the experiences of the year, perhaps, have a better understanding than ever of the purpose of our work. At any rate we have been a very happy family here on the campus this term.

Regarding the abrogation of the Toleration clauses and the elimination of extraterritoriality from the treaties, I am speaking only for myself. So far as I know these matters have not been discussed by any large group of missionaries here so that I do not know the views of very many of my brethren.

It seems to me that altogether apart from the question of the rights and wrongs of the toleration clauses and the extraterritorial status in the

past, and altogether apart from the question of whether China would or would not be wise in abolishing them now, there is one very clear principle which at present should govern the relation of missionaries to the Government and laws of China, viz:—that the relation and status of the missionary should be determined freely by China. This implies that she has a perfect right (however we might doubt the wisdom of the act) to exclude us, if she wishes, a right which it seems to me as Christians we should respect. This is a risk which will have to be run if we are to recognize the sovereignty of China. After all, when we have worked so long in China and the Chinese have had such a chance to see what we have done, if they do not regard our work and presence as valuable, if it is their considered opinion that they are better off without us, why should we consider it our Christian duty to force either ourselves or our religion upon them. Our religion, of course, we can not force upon them, but ourselves we can.

The acceptance of the above principle does not mean that we must demand either the abolition or the retention of extraterritoriality. Assuming that they want us at all, then it is a matter for them to decide what our status and relationship to the law and Government of their country will be.

In harmony with the above principle it would then be desirable that China should make a declaration dealing with the following questions:—

1. Does she want Christian missionaries in China?
2. If so, what shall their status be in relation to the Government and laws of China as regards
 - (a) Personal protection.
 - (b) Property ownership.

Shall the status, privileges and responsibilities of the missionary in these regards be that of the ordinary citizen of China or shall they be for special reasons under special regulations.

C. R. CARSCALLEN.

ANTI-CHRISTIAN CHRISTMAS DEMONSTRATION

Before Christmas many rumors were rife as to anti-Christian demonstrations during Christmas week. And there was, indeed, widespread anti-Christian propaganda. But numerically the demonstrations did not measure up to the forebodings born of the rumors. In some places the demonstrations took an anti-Japanese turn owing to the recent Japanese occupation of Moukden. At Yangchow, Kiangsu, the emphasis was on the "rebirth of the Republic."

The methods used, varying in different places, consisted of parades, mass meetings, handbills, and posters sometimes of a highly inflammatory nature. The plans included also the use of the movies and the telegraph. At Peking a publicity campaign was carried on in the Chinese Press to reach the Chinese Christians. In some cases there were attempts to intimidate the Christians. Violence was not always in evidence though definite efforts were made in numerous places to disturb and even "break" up Christmas gatherings. At Foochow and Wuchang threats of violence were made which did not materialize. Where actual violence did occur it was more a byproduct than the result of deliberate planning. The Peking Anti-Christian Movement publicly disavowed any intention along this line.

"The Revolutionary Youth's Organization" of Canton issued an invitation to all the labor unions to send five representatives each to a meeting

called for the inauguration of the "Kwangtung Anti-Christian League." At Foochow the Christians and the Church were accused of revolting crimes and at Kaifeng and Changsha the tracts distributed spoke in slanderous terms of Jesus and charged Christianity with being out to "destroy Chinese civilization." At Changsha posters were stuck on Christian buildings calling on readers to "smash Christianity." At Nanking and Kaifeng the movement seems to have had some connection with the Communists. A handbill distributed at Changsha indicated the chief fear of the demonstrators. "We do not fear the imperialism shown in machine guns, in the customs conference held by the allied powers, in the unequal treaties. What we do fear is the subtle, invisible, cultural invasion of Christianity, because it brings with it the deceptive instruments of tenderness and philanthropy." At Chefoo we learn that there is no anti-Christian organization though anti-Christian sentiment is not absent. In two or three important centres the women students were the most active.

In many places the demonstrations were much less significant than anticipated. Mass meetings planned in Peking fizzled out, though the anti-Christians of that city asked the Ministry of Education to refuse recognition to Christian schools. Generally the number participating in the demonstrations was relatively small. At Wuchang, however, a parade of three thousand students took place. This was, so far as our information goes up to date, the biggest parade staged. At Kaifeng there was some disturbance on the streets. At Anking a few bricks were thrown resulting in a broken window or two. At Chinkiang the celebration in one hospital was broken up. In Nanking a church or two was disturbed by groups of demonstrators who tore down decorations and made themselves obnoxious. The Methodist church at Taipinghsien, Anhwei, was attacked during the Christmas celebration on Christmas night. The seats and window panes were smashed. The disturbance lasted for three hours. The local police and militia could not control the demonstrators. At Chaochowfu, some twenty miles from Swatow, the anti-Christians sprang a surprise. Bands of speakers went into different parts of the city and held informal street meetings, and the Christmas celebration at the Presbyterian church had finally to be abandoned. At Changsha meetings in four churches were disturbed and three separate attempts made to break up the meeting at the Y. M. C. A. In the rest of the nineteen places about which we received information there was practically no violence.

The reasons for the failure of this demonstration to materialize on as grand a scale as planned are, first weakness of popular response to the plans as broadcasted, and second the rigorous and early efforts of local police authorities to head off disturbances. As a result of this action on the part of the police the churches in Amoy had more services than ever before. There did not appear to be in the centres from which we heard any favorable response from mission school students. In Kaifeng, Soochow and the entire province of Shantung parades and disturbing activities were forbidden by the authorities. Some prominent educationists such as Dr. Hu Shih are urging students to concentrate on their education. Such activities as anti-Christian demonstrations do not seem to have the general approval of the better part of the people.

The Christians were naturally perturbed over the anticipated results of the demonstration. Some were afraid. At Chinkiang the dates of Christmas celebrations were changed to avoid the one set for the demonstration. In the West and North cities of Peking other than Sunday cele-

brations were abandoned. In most of the places from which our information comes Christmas went on much as usual with large numbers of students participating. In many places special precautions were taken. In some places tickets were used to guard against unruly characters getting into the meetings.

One correspondent speaks of the demonstration as being a means of unifying the Christians. Another says, "Opposition and criticism has made fresh for them the reality of their faith." In Changsha prayer groups were organized to withstand the anti-Christian attacks. Dr. Herman Liu is quoted in the *North China Herald* (December 26, 1925) as follows:—"It (the Christmas anti-Christian demonstration) will be a test to the Christian Movement and will show us where we are misunderstood and where we are wrong and we shall have to face both."

As a whole the plans for the Christmas anti-Christian demonstration show the existence of a widespread feeling—sometimes intense—and propaganda against Christianity particularly among students, a somewhat abortive organization back of it and a division in Chinese public opinion as to its value. The movement is, however, gaining momentum. In only a minority of the cases which came to our knowledge can it be called in a real sense a community movement and though promoted by a national organization it can hardly be said to have been a success nationally.

CHRISTIAN ACTIONS IN RE EXTRALITY AND "TOLERATION CLAUSES"

Church of Sweden Mission, Changsha, Hunan

"On behalf of the Mission Council of the Church of Sweden Mission in China I beg to inform you that the Council does not desire to express any opinion regarding the relation of the missions and the treaties."

United Christian Missionary Society

"We willingly surrender any and all privileges coming to us because of our status as missionaries under any existing treaties, thus waiving our rights under the 'toleration clauses,' with the understanding of course that adequate protection for mission property will be provided."

National Holiness Association

Resolved, that we as a Mission express our willingness to leave the discussion of this, and all such questions, to the representatives of our U. S. Government, having confidence that they will, according to their best light, attempt to do the just and fair thing, both by the people of China and by the American missionary body laboring in this land.

British Missionary Societies

"The twenty leading British Missionary Societies working in China have passed resolutions welcoming the provisions of the Washington Treaty of 1922, and the subsequent declaration of policy on the part of the British Government of entering into immediate conference with China with a view to comprehensive revision of the existing Treaties. The Societies have

generally expressed their desire that so far as missions and missionaries are concerned their rights should in future rest not on the present rights and privileges accorded by existing Treaties, but should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and Great Britain." Letter from Secretary of the Conference.

Siangtan and Changsha Stations, Presbyterian Mission

1. Voted to recommend that the Government of the U.S.A. do all in its power to abolish extraterritoriality at an early date.
2. That existing treaties urgently need revision and in the revised treaties 'toleration clauses' shall be omitted, it being understood that we do not desire any special privileges or protection, imposed by treaty, for ourselves or our work.
3. That we consider that at the time of the revision of treaties that the Chinese government make provision by such means as seems advisable to it, the right to acquire property and carry on Christian Missionary work in China.
4. That it is our desire that the principle of religious toleration shall be mutually recognized, in all future relationships between China and the U.S.

Society for the Propagation of the Gospel in Foreign Parts

"Resolved that the Society for the Propagation of the Gospel in Foreign Parts is heartily thankful for the action of the British Government in conferring with China under the Agreement made by the nine Powers at Washington. It fully agrees that the Government should include in that Conference the question of the retention of extraterritoriality and the question of the special privileges for missionaries which are based on the existing treaties. The Society is confident that China and Great Britain in equal conference will arrange for religious liberty and the conditions of missionary work on a fair and adequate basis." This resolution was forwarded by the Archbishop of Canterbury to Mr. Chu Chao-hsin, Acting Minister to England.

Evangelistic Lutheran Mission, Wanhsien, Szechwan

"Our stand as a Mission is that of our Church, viz., that State and Church should be separate, that neither should meddle with the work of the other. This does not mean that Christians should take no interest or active part in politics and matters of state, but does mean that the Christian Church as an organization, or Christians in or through any distinctively Christian organizations, should not meddle with State matters, and that the State should not seek to control such organizations in any thing affecting their Christian principles. A Christian being member of two distinct organizations, Church and State, should not seek to control one through the other, but should express himself on State matters, for example, through the ordinary channels open to every member of the State organization, whether Christian or non-Christian. We are thus opposed to any form of 'lobbying' by Church organizations, and do not, therefore, expect as a Mission to discuss the matters now under consideration, or to come with

any official pronouncement, however much we individually may be interested in these questions as American citizens, or subjects of a foreign power."

National Congregational Council

The Congregational Churches of America through their National Council assembled in the City of Washington, D.C., adopted the following resolutions: (1925).

That through the State Department we urge and petition the American representatives in the International Conference now in session in Peking for the purpose of discussing Treaty revision to stand for such revision as shall recognize the absolute sovereignty of China.

That we as members both of the Council and of the American Board of Commissioners for Foreign Missions do disclaim all special privileges accorded our missionaries and their work by existing treaties.

That we are in favor of the abolition of extraterritoriality in China at an early date, the determination of which shall be subject to the mutual understanding of China and the Government of the United States of America, even if other Powers find themselves unable to make readjustments in treaty relations at the same time.

That we favor and urge such mutual consideration of these vexed problems as will assure that the revision of existing treaties shall be undertaken cooperatively on terms of equality by China and the United States of America.

The World Field

Missionary Fellows from China in Union Seminary.—Four of the five missionary fellows for the year 1925/6 are from China; three of them are missionaries and one is the Chinese pastor of a large church in Peking.

Missionaries Seized by Bandits.—It was reported that on December 6th, Chenchowfu, Honan, was entered by bandits. Mr. Bevis of the China Inland Mission and some evangelists were seized and their premises searched. Nothing, however, was removed and they were released the next day.

Missionaries Besieged.—Poochow, Anhwei, was reported as being in the hands of bandits on December 15th, 1925. Dr. King and Miss Barratt, American missionaries, were shut up inside the city. Four other missionaries lived in the suburbs which were badly

looted. The missionaries and their property, however, have not been molested.

Presbyterian Mission, Formosa.—A recent report of the Formosan work of the Presbyterian church of England shows that at the end of 1925 there was a total communicant membership of 13,145. Among these there were 13 ministers, 63 unordained preachers, 186 elders, 266 deacons and 35 deaconesses. During 1924 the Formosan Presbyterian Church gave Yen 50,884.45

British Boxer Commission.—The British Boxer Commission is to be composed of three Chinese in addition to Lord Willingdon, the Rev. W. E. Soothill, Professor of Chinese at Oxford University, and Dame Adelaide Anderson, who recently visited China in connection with industrial problems. The three British members of the Commis-

sion will shortly visit China with a view to taking up with their Chinese colleagues the work of the Commission.

A Study of the Apprenticeship System.—A study was recently made in Ningpo of the apprenticeship system as found in twenty different trades. In most cases apprenticeship begins at 14 or 15 and ordinarily lasts for about three years, though it may be extended to four or five years. There is no fixed wage and a guarantee is usually required. During the first year the apprentice is practically a servant in the master's house. The detailed accounts of the different trades are very interesting. Such studies need to be taken up in many places.

Shanghai Mission to Rickshamen.—The twelfth Annual Report of this Mission has just come to hand. During the year approximately 383,200 people were reached. Of these 21,500 were given shelter for various periods. There were supplied 79,200 meals and 12,500 Christmas packages. It is interesting to note that the Shanghai ricksha coolies did not as a whole participate in the strike that occurred in the spring of 1925. The budget for 1925 was \$35,635.53. During the year a lot was bought for a permanent building.

The Spirit of New China.—This is the title of a special issue of the *WORLD TOMORROW* (January, 1926) containing seven articles by residents of China, six of them being Chinese. They all aim to interpret the present situation from the viewpoint of those on the inside of it. The one by Mr. Arthur W. Hummel, the only missionary participating, is on "Force in Chinese Philosophy." The whole issue contains most valuable material for the better understanding of Chinese convictions and aspirations.

Chinese Youth Movement in California.—The younger Chinese of several denominations in San Francisco are united in the service of the community in educational, social and recreational activities. These include a Chinese language school, a society for training in chorus work, a society for amateur dramatics, and the regular work for boy scouts, and camp fire girls, and frequent union, social and religious meetings. A five weeks' Union Daily Vacation Bible School enrolled 350 Chinese children. The budget of about \$500 G. was shared by the Chinese and four mission boards. Several Chinese young men and women, and two of the American teachers, worked in this summer school.

Peking Community Forum.—Under the auspices of the F. O. R. a Community Forum has been conducted in Peking. The five last meetings had an average attendance of 85. Addresses have been given as follows: Dr. Anna L. Strong on "Russia"; Mr. Hioki, a delegate to the Customs Conference, on "Japanese Present China Policy"; Dr. Wong Ch'ung-hui, Chinese judge on the World Court, on "Negotiation as a means of Settling International Disputes"; Dr. Y. C. Ma, professor in the National University, on "The Foreign Business Man in China"; Dr. Y. S. Tsao, president of Tsinghua College, on "The Foreign Educator in China". These open forums are an outstanding feature in the intellectual life of Peking. They did much to prepare the way for action taken on Extrality, and the Toleration Clauses at the end of November 1925, by the Peking Missionary association.

Living Costs in China.—On Friday, November 27th, Mr. Sidney D. Gamble gave a lecture on "The Standard of Living During the Past Quarter Century". He in-

indicated the difficulty of securing access to the account books of Peking merchants. He stated, however, that he had been able to secure sufficient data to chart a graph of the cost of living for the first quarter of the 20th century. The rise and fall of the graph marks show clearly the periods of the Boxer trouble of 1900, the typhoon and flood disasters of 1906 and 1907, the revolution of 1911, the drought and overflow of the Yung Ting Ho of 1916, the famine of 1920-21 and the civil wars of recent years. The data given indicate that the average laborer spends 70% of his income for food, 12% for clothing, 8% for rent and 5% each for fuel and miscellanies. In 1900 coolies' wages were 25 to 30 coppers a day. Now they are 110 coppers.

Making Christianity Indigenous.

—"At St. Agnes Church, Anking, Anhwei, a first attempt was made to eliminate many of the cruder practices of former years and as Christians to remember our dead. The names of the departed were written on a white scroll and hung at the side of the chapel. Flame ever symbolizes spirit and candles burned before the scroll served to remind us of the immortality of this spirit. During the Eucharistic service the names of those remembered were read and all reverently stood during the reading and commendation prayer. Tears there were, but no loud wails, no despairing cries. All were able to join in the triumphant hymn, "Jesus Christ Is Risen Today," believing that the souls of the departed live in Him." From Anking Newsletter, December, 1925.

To our Friends.—"Under the exceptional conditions prevailing on the mission field the RECORDER is not stopped at the end of the time paid for unless a specific order is

given to do so. Many subscriptions expire with the same issue and there would be great confusion if all were stopped, both on account of difficulty in knowing how many to print each issue, and how to arrange for sufficient back numbers for those inevitably renewing subscription.

"As frequently the RECORDER subscription is shared by two or more persons at a station it is inadvisable for us to stop the magazine when we learn that a subscriber has gone on furlough (many go without notifying us of the fact). Should no such arrangement be in vogue, and copies of the RECORDER come addressed to a fellow missionary who has gone on furlough we would appreciate such copies being sent back to us with a postcard notifying us of home address of subscriber."

Chinese Christians and Ancestral Worship.—As a result of a questionnaire to foreign missionaries and his own study, Mr. T. C. Wu, a Chinese Christian, gives his ideas about ancestral worship in the West China Missionary News for December, 1925. He says that the images and tablets of ancestors are not idolatrous and that bowing and kneeling to them is not worshipping. In concluding the contrary the early missionaries made a mistake. Ancestral worship does not conflict with Christian principles. This is not intended to say, of course, that some have not taken a superstitious attitude towards it. He hopes, therefore, that the churches will substitute a rational procedure for their original prohibition of Christian participation in this rite. Originally the idea in ancestral worship was the commemoration of ancestors. Ancestral worship and the worship of God are entirely different things, even though the same term for "worship" is used in both cases.

Chinese Christians Discuss Present Situation.—In the early part of December a group of Chinese editors and Christian workers spent one day in Shanghai discussing the present situation. They expressed themselves as willing that missionaries should receive Chinese legal protection and that the property of religious bodies should be protected by the Chinese government as that of other groups. They felt that church property should be cared for by boards of directors, the majority of whom should be Chinese, and that churches, schools and hospitals should in some manner register with the Chinese government. They approved of the recent regulations sent out for the registration of private schools and felt that compulsory religious education should be given up. They were of the opinion also that Christian institutions such as schools and hospitals might permit some non-Christians on their directing boards. Such, however, should not exceed one-third of the membership of such boards. They urged also that all religious bodies in China should be treated on the same basis by the Chinese government.

The Future of the Missionary and Religious Education.—Reports of two conferences, the one on "The Function of the Missionary in Middle Schools," and the other on "Methods of Religious Work," are given in the Bulletin of the East China Christian Educational Association for December 12th, 1925. Both Chinese and missionary viewpoints are given. The missionary must look to be relieved of administrative responsibilities with a view to giving more time to the direct cultivation of the spirit of Christianity. The Chinese emphasized cooperation as between Chinese and Western workers. The missionaries fixed attention more on the conditions of handing over the work to

Chinese. As to religious education, both Chinese and missionaries agreed that it should be required as a part of the course. Agreement on attendance at religious services required more discussion. It was finally decided that attendance on Sunday services of worship should be voluntary but that all students be required to attend some form of Sunday Christian service. Other meetings were to be put on the optional basis.

A Sidelight on Feng Yu Hsiang.—An example of the sort of thing which makes him the idol of his men was given me yesterday by one who has taken the trouble to trace the story fully. One of Feng's soldiers at the P. U. M. C. hospital needed an infusion of blood. Feng was notified. He went immediately to the hospital and submitted to the ordeal of giving blood himself. On a later occasion, when the hospital needed someone to volunteer their blood to save the lives of some non-military patients, Feng made the appeal to his men and 120 stepped forward. A blood test proved that not one of these soldiers had any taint of venereal disease; a world's record, so the general was informed by the doctors. One of the soldiers, faint from loss of blood, was offered \$10 by the hospital authorities to buy nourishing food. He refused it with the words, "No thanks. I am willing to give all my blood for China, but none of it is for sale." Feng's men have somehow gotten this spirit. Could they have gotten it from a leader who did not possess the same spirit himself? — *North China Star*, December 29th, 1925.

Bible Sunday at Ichowfu, Shantung.—The weather was ideal and the church was crowded with attentive listeners. Appropriate, beautifully written Bible texts were hung on the walls. All in the audience were asked to raise their Bibles. Practically everyone had a Bible or

a N.T. Then came the distribution of the portions of Scriptures, one for each person present and a tract in each portion on which was printed part of John 14. In each portion there was also placed a red slip for them to write their favorite verse of scripture to be given to a friend or relative or sent out by post. The special contribution taken amounted to \$8.00 Mexican which was sent to the American Bible Society, Shanghai. In practically all our country churches, chapels, and schools the Bible Sunday was observed and from reports received great interest was manifested and promises were made to make a more thorough study of the Word of God, the Book of books.

New National Secretary of the Chinese Y.W.C.A.—The National Committee of the Y. W. C. A. in China has had two general secretaries so far, Miss Grace Coppock and Miss Rosalie Venable. The third has just recently been installed. Miss Ting Shu Ching, the new secretary, began her Y. W. C. A. work in Peking. Her appointment fulfils the pioneering work of the first two general secretaries. Miss Grace Coppock died in 1921. Under Miss Venable's three and a half years of service the Chinese secretarial staff has grown to 73 as against the 55 foreigners. There are now 13 city associations and about a hundred student branches in the schools and colleges of China. We congratulate the Y. W. C. A. on the rapid and significant way it has bridged the gap between foreign and Chinese leadership. In personality, administrative experience and wide knowledge of the interests of women in many lands Miss Ting is unusually well fitted for her influential task.

New Field Secretary of American Bible Society.—The American

Bible Society has recently added to its staff in China a Field Secretary in the person of the Reverend Lin Tien-ho. Mr. Lin is a graduate of Peking (now Yenching) University, and for the past five years has been vice-principal of the Guthrie Middle School in Hinghwa, Fukien. He will be responsible for the promotional work of this Society, visiting churches, conferences and synods in the interest of Bible study and scripture distribution. He will prepare literature for the Chinese Church, and will undertake the general advertising program for the Bible Society in the vernacular press. The aim is to bring the responsibility for disseminating the scriptures more directly home to the Chinese Church. So far as his schedule permits, his services will be available without charge to churches and missions that wish to promote this line of work; and may be secured for gatherings and conferences of Christian workers throughout the country.

Christianity's Contribution to Chinese Civilization.—In the China Christian Advocate, January 1926, Mr. Walter A. Hearn endeavors to summarize Chinese student opinion on the contribution of Christianity to Chinese civilization. The article is well worth reading. Christianity makes contributions to China through her sacred literature, in which the Bible as a record of the religious experiences of one race stands out. In the Bible the teachings of Jesus are its most important point. "The consistent life which embodied these teachings stands out as the supreme contribution." The *incarnation* is the supreme fact in Christianity and at the same time the most valuable one. "The contagion of Christ's personality is another contribution, as well as the emphasis on conversion and the ac-

companying miracle, a miracle of moral transformation." The church also, the largest voluntary association of human beings on earth, is organized around the common desire to know and do the will of God. The Kingdom of God is the goal towards which effort may be directed and meets the student statement which comes with surprising unanimity, "In material things we are making progress but spiritually we are growing worse."

Swatow Boycott Committee and a Mission School.—The Anglo-Chinese College connected with the English Presbyterian Mission at Swatow was forbidden to open last fall by the local boycott committee. At the committee's request the mission allowed them to occupy the buildings and carry on the school which was later called Nanchiang College. After a time a proclamation was issued to the effect that the school would permanently remain free of any mission connection. With this went an inaccurate statement that the property had been handed over to them. The whole move was largely due to the demands of the Civil Director. The Boys' Brigade School, the Theological College and the Girls' School temporarily closed down but declined to sever their connection with the same British mission of which work they were also a part. The Chinese head of the Theological College asked the Civil Director why schools should be required to sever their connection with the British for *all time* in contradistinction to the *temporary* action of Chinese employees of British firms now on strike. A commission has been appointed to take over control of schools conducted by foreigners but has not yet formulated any definite policy.

Trinity College, Foochow, Meets the Situation.—Trinity College,

Foochow, is part of the work of the Church Missionary Society. The summer activities of the anti-Christian forces made it uncertain as to whether their school could open in the autumn. Finally on the request of the Chinese members of the staff, the leading men of the Church in Foochow were called together on August 30th to discuss the situation. The meeting, among other things, issued a request to reorganize the College with a Chinese as president. The foreign members of the staff unanimously decided to resign their positions and hand the College over to the Chinese. In this they were backed up by the Mission. The standing committee of Synod was then asked to take control of the College. They deferred the decision on this matter till their next meeting and left it to the staff of the College to carry on. Finally the three house masters were appointed three principals of the schools and a committee of six, consisting of four Chinese and two foreigners, including the three principals, was appointed the Central Committee of Control. Three resolutions of far-reaching importance were passed which decided that religious teaching and chapel attendance should be required and that there should be no attempt to register the College under the government this term. The College then duly opened on September 5th with greatly reduced numbers, but no other untoward incident.

A Buddhist's View on the Conflict of Civilizations.—The modern Christian's motto is progress and activity, expressing itself in missions, Y.M.C.As. charitable work, swimming pools, etc. . . . Christianity and Christian people are the bearers of Progress, physical science and industry. This difference between the Occidental and Oriental ideas of

religion is the same difference as that in their civilizations. One is expressed in movement and the other in contemplation. The Occidentals find expression in progress and take pleasure in making speed. The Orientals are changing many of their ways and adopting things from the West, but still their attitude toward life is one of contemplation. This is shown in Oriental fatalism. Every one of us has something of this. . . . This attitude of contemplation is best expressed in the Oriental term "Nirvana." They feel they are a part of the cosmic life and of nature.

Now the Orientals are forced to take a new attitude towards life. They must achieve progress. They must have factories, engines, locomotives, and battleships or they will be crushed. This new activity in the Orient is necessarily accompanied with confusion and troubles. This is especially true in China where they have had to adopt new ideas very quickly after

centuries of doing things the same way. But the Oriental has not entirely given up his attitude of serenity and contemplation.

If the meeting of these two civilizations means only conflict, then there is no hope of better relations between the East and West. The East will have to be crushed by Western material progress, especially by the Nordic races which are dominating the world. Shall we be crushed or try something else and achieve progress without giving up our old attitude towards life?

I wonder whether Occidental progress is to rule or whether all aspects of life can be put on the basis of spiritual principles or ideals, which I presume is a way to go back to Christ. We should not be aspiring after motor cars and airplanes only, but should aspire to a higher life, and make the present good count towards the future. Prof. Masaharu Anesaki. The Mid-Pacific, Nov. 1925, Page 450-51.

Notes on Contributors

MISS ALICE H. GREGG is a member of the American Church Mission engaged in educational work in Anking. She arrived in 1916. She is at present superintendent of primary schools in the Diocese of Anking.

REV. FRANK RICHARD MILLICAN, B.A., is a member of the American Presbyterian Mission (North). He has been in China about 16 years. He spent one term in evangelistic work. He is now Principal of the Presbyterian Academy, Ningpo.

DR. LIM BOOM KENG is the President of Amoy University.

MR. LAWRENCE M. SEARS is a secretary of the Y. M. C. A. in Peking. He is a member of the National Christian Council Commission on International Relations.

DR. JOHN J. HEEREN, M.A., B.D., Ph.D., is a member of the American Presbyterian Mission (North). He has been in China about 14 years engaged in educational work. He is now the head of the History Department of Shantung Christian University.

MR. FRANCIS CHO-MIN WEI, A.M., is a member of the Anglican Church and a professor in Boone University, Wuchang. He is a member of the National Christian Council.

MISS TING SHU CHING has just been installed as General Secretary of the National Committee of the Y. W. C. A. in China. She has recently returned from study abroad and from visiting a number of countries in connection with women's work.

Personals

ARRIVALS.

NOVEMBER:

2nd, from Europe, Mr. and Mrs. R. O. Hall, (new), Y.M.C.A.

17th, from Canada, Mr. and Mrs. Endicott, Miss Perkins, Miss Taylor, Miss Gould, Miss Caldwell, Miss Graham, (all new), Dr. and Mrs. Thompson and children, Miss Ward, Miss McRae, M.C.C.; from Scotland, Mr. and Mrs. Stobie, U. F. S.; from U.S.A., Mr. and Mrs. Boehr and three children, M.G.C.; from England, Dr. Lucy Harris, F.M.A.

28th, from U.S.A., Dr. and Mrs. G. T. Schewning, (new), Y.M.C.A.; from England, Miss Norman, Miss Dunphy, C.M.M.S.

29th, from Scotland, Miss Dodds, (new), P.C.I.

30th, from U.S.A., Mr. and Mrs. F. R. Brown and two children, M.E.M.

DECEMBER:

1st, from U.S.A., Mr. and Mrs. Meleny and two children, P.U.M.C.

5th, from U.S.A., Dr. and Mrs. H. Thomas and three children, A.B.F.M.S.

15th, from Britain, Mrs. C. L. Ellison and one child, Miss W. F. Crospley, Dr. and Mrs. A. A. Lees, B.M.S.; Mr. J. Clegg, Mr. Hadwen, Mr. Thompson, (all new), W.M.M.S.

16th, from U.S.A., Rev. and Mrs. C. B. Rape and four children, M.E.M.

18th, from England, Bishop Hind, Miss Hind, Rev. S. J. Nightingale, Rev. J. H. Pratt, (new), C.M.S.

22nd, from U.S.A., Rt. Rev. L. H. Roots, A.C.M.; Mr. E. Kittlitz, Bapt.

24th, from Germany, Miss L. Pfeifferling, (new), A.C.M.

29th, from U. S. A., Miss Rustin, Rev. W. H. Clark, (new), P.N.

30th, from Scotland, Miss White, C.S.M.S.

JANUARY:

2nd, from England, Mr. and Mrs. I. F. Row, and one child, Miss Biggam, Miss Christensen, Miss Horobin, C.I.M.

3rd, from U.S.A., Dr. and Mrs. Head, (new), Mr. and Mrs. Farrion and two children, Dr. and Mrs. Bradley and two children, P.S.; Mr. E. Lacey, Bapt.

11th, from England, Miss Holden, Miss Mann, Mr. Dart, Mr. Adgie, (all new), B.M.S.; Miss Umpleby, Miss Anderson,

Miss Wilson, (all new), Miss Booth, W.M.M.S.; Dr. and Mrs. Leggate and two children, U.F.S.

DEPARTURES

OCTOBER:

16th, for America, Mr. and Mrs. B. L. Baker and two children, Rev. and Mrs. C. L. Bromley and one child, A.B.F.M.S.

NOVEMBER:

7th, for America, Dr. and Mrs. H. M. McCandliss, P.N.

12th, for America, Rev. and Mrs. C. E. Patton, P.N.

21st, for U.S.A., Mr. and Mrs. C. C. Shedd and two children, Y.M.C.A.

24th, for England, Mrs. MacGillivray and five children, T.T.M.

25th, for U.S.A., Miss Campbell, A.B. F.M.S.

26th, for America, Dr. and Mrs. E. L. Mattox, P.N.; Rev. and Mrs. E. S. Burket and three children, A.B.F.M.S.

30th, for Canada, Rev. and Mrs. S. S. Lautenschlager, P.N.

DECEMBER:

3rd, for America, Rev. and Mrs. A. G. Adams, A.B.F.M.S.

8th, for Canada, Miss Leslie, Miss Hall, P.C.C.

9th, for Sweden, Mr. A. Gustafson, S.A.M.

11th, for U.S.A., Dr. and Mrs. Olsson and one child, C.A.; Dr. and Mrs. Hagman and one child, U.C.M.S.

16th, for England, Rev. G. A. Clayson, W.M.M.S.

22nd, for Britain, Miss A. M. Smurthwaite, B.M.S.; for Sweden, Mr. and Mrs. M. O. Hjartstrom and three children, S.H.U.

25th, for U.S.A., Mr. and Mrs. Bowen and one child, M.E.S.; Miss Carr, A.C.M.

27th, for U.S.A., Dr. and Mrs. Samuel Cochran, Miss Margaret Cochran, P.N.

JANUARY:

5th, for U. S. A., Miss Rosalie Venable, Y.W.C.A.

8th, for U.S.A., Mr. and Mrs. Beals, A.A.M.; for Canada, Miss Naisbitt, C.C.M.

10th, for Ireland, Miss Crooks, Miss Hilton, I.P.M.; for America, Mr. I. D. N. Tornwall, S.A.M.

